THE ANATOMIE OF POPISH TYRANNIE:

Wherein is conteyned a plaine declaration and Christian censure, of all the principall parts, of the Libels, Letters, Edictes, Pamphlets, and Bookes, lately published by the Seculars, priests and English hispanized Iesuites, with their Iesuited Arch-priest; both pleasant and profitable, to all well affected readers.

Esdr. vers. 42.
Magna est veritas, & prævalet

LONDON,
Printed by *Iohn Harison*, for *Richard Bankworth*, dwelling in Paules Churchyard at the signe of the Sunne. 1603.

2495:07

To the Reuerend father the ornament of learning and religion, TOBIE, the wiſe, graue, zealous, and worthie *Biſhop of Durham.*

THat excellent ſentence worthie to be written in golden letters (Right Reuerend father,) which the good Iew & man of God *Zorobabel*, pronounced confidently before the mightie king *Darius*; *viz. Magna eſt veritas, & prævalet*;) is this day verified (God be bleſſed for it,) euen in the publike writings of the Ieſuites, againſt the ſecular prieſts, their owne deare Popiſh brethren. And reciprocally of the ſecular prieſtes againſt the Ieſuites, their religious fathers and holy fryers. The deepe and ſerious conſideration whereof, hath poſſeſſed mine heart with ſuch vnſpeakable ſolace, as I can not eaſily with penne and ynke expreſſe the ſame. Such is the force of truth, (my good Lord,) that it hath enforced the profeſſed enemies of truth, (a thing verie rare and to be admired,) to teſtifie the truth againſt themſelues, and to publiſh the ſame in printed bookes, to the view of the whole world. God (ſay the popiſh prieſts) hath moſt ſtraungely, and in verie deed (as it may be termed,) miraculouſly, reuealed the truth, which Eſd. 3. verſ. 42.

Quodl 8. art. 9. Page. 267.

which long hath beene hidden. Thus them ſelues write of themſelues. Hence proceedeth that rare conceiued ioy, which hath enuironed me on euerie ſide. And which (I am well aſſured,) cannot but bring great contentment to your Lordſhip, and to all true hearted Engliſh ſubiects. For as the Apoſtle ſaith: *Some preach Chriſt through enuie and ſtrife; and ſome of good will.* The one ſort preacheth Chriſt of contention, and not purely: but the others preach him of loue. What then? yet Chriſt is preached all manner waies, whether it be vnder pretence, or ſyncerely; and I therein ioy, yea, and will ioy. Thus wrteth the choſen veſſell, of our Lord Ieſus. The Ieſuites puffed vp with enuie and malice againſt the ſecular prieſts, doe vnwittingly and vnwillingly bolt out many important truthes; not onely againſt themſelues, and to their owne great preiudice; but alſo to the euerlaſting ſcandall, and vtter ruine, of their patched hotch-potch late Romiſh religion. The Secular prieſts turmoyled with the vniuſt vexations of the cruell Ieſuites, ſeeke by all aſwell indirect as direct meanes, to redeeeme their iniuſt moleſtations, and to defend themſelues from their villanous and diabolicall dealing. The while they are thus buſied; they cannot inuent or deuiſe, how to find out any end of their miſeries; but by laying open to the world, the badde and irreligious conuerſation of the Ieſuites; and by imputing to them thoſe diſloyall treacheries, and moſt bloodie complots, wherewith their owne hearts and hands had ſometime beene imbrewed. And conſequently, while they are encombred to diſgrace and gall the malepeart and trayterous Ieſuites; they doe vnawares grieuouſly wound themſelues, euen with their owne choſen weapons. They freely grant, and

Phil. 3. verſ. 15.

can

cãn it not denie; that all papiſts were kindly deale withall, vntill ſuch time as themſelues gaue iuſt cauſe, by their diſloyall plots and bloudie practiſes againſt her Maieſtie, of greater reſtraint and ſharper proceeding againſt them. For firſt, they grant, that the Earles of Northũberland & Weſtmerlãd with their adherẽts, were rebels, & their inſurrectiõ flat treaſõ; that the pope ioyned with thẽ; that he excõmunicated her Maieſtie; that he aſſoyled her ſubiects from their allegeance to her; that he ſent two popiſh prieſts, *Morton* and *VVebbe*, (my ſelfe knew them both right well,) to bring the excommunication into England, which they effected accordingly; that the Pope aſſigned the Duke of Norfolke, to be the head of the rebellion; that he gaue order to *Ridolphi* the Florentine, to take 150000 crownes to ſet forwarde the ſaide rebellion. That the King of Spaine at the Popes inſtance, determined to ſend the Duke of Alua into England, that with all his forces he might aſſiſt the Duke of Norfolke. Secondly, they grant that the pope plotted with *Stuckeley*, *Fitzmorize*, and others both Engliſh, Iriſh, and Italian, (my ſelfe was euen then in Rome,) for enterpriſe by force into Ireland, vnder pretence of religion; to further which cruell attempt, *Sanders* did afterward thruſt himſelfe perſonally into the like action. Thirdly, they confeſſe, that *Parſons*, *Campian*, *Sherwin*, and others, were ſent diſloyally into this land from pope *Gregory* the 13. (my ſelfe was then in Rome,) and that *Parſons* preſently vpon their arriuall, fell to his trayterous Ieſuiticall courſes, and beſtirred himſelfe with tooth and naile, how he might ſet her maieſties crowne vpon an others heade. Fourthly, they confeſſe, that the Ieſuite *Heywood* was ſent into Englãd from the Pope, & that he tooke vpon

See quodl. 7. art. 8. page. 199.

The Duke of Norfolke.

The duke of Alua.

ann. 1578.

ann. 1579.

ann. 1580.

1581.

him to call a ſynode, and to abrogate auncient cuſtomes, to the great ſcandall of many. Fiftly, they confeſſe, that the Pope plotted with the King of Spaine, for
1583. the aſſiſtance of the Duke of Guiſe, to enter vpon the ſodaine, and to aduance the Queene of Scotland to the crowne of England. For the better effecting whereof, *Mendoza* a Ieſuite (as they write,) then ledger in this land for the king of Spaine, ſet on worke Frances *Throcmorton*, and many others. They adde there vnto, that about the ſame time *Arden, and Somervile* had conſpired, how they might lay violent hands vpon her Maieſties ſacred perſon. Sixtly, they write, that about the ſame time *Parrie* was alſo plotting with the Ieſuites beyond the ſea, how he might haue effected the like villa-
1586. nie. Seuenthly, they confeſſe freely, that the earle of *Northumberland* was drawne into the plot of the Duke of Guiſe; and that *Parſons* the bloudie Ieſuite, was himſelfe an actor therein. Eightly, they write plainely,
1587. that *Babington* and his complices committed ſuch notorious treaſon againſt her maieſtie, as it was ſhameles boldneſſe to deny or qualifie the ſame. Ninthly, they confeſſe roundly, that Sir William *Stanley* committed notable treacherie, & falſified his faith to her maieſty.
1588. Tenthly, they write plainly, that in the yeare 1588. the King of Spaine made a moſt cruell & bloudie attempt, not only againſt her Maieſty, (to vſe the prieſts-words,) and their commõ enemies; but alſo againſt themſelues, all catholikes, and their owne natiue countrey. The
1592. memorie of which attempt (as the prieſts write,) will be an euerlaſting monument of Ieſuiticall treaſon, and brutiſh crueltie. Eleuenthly, they grant, that Richard *Hesket* was ſet on by the Ieſuites, in the yeere 1592. or their abouts, to haue ſtirred vp the Earle of *Darbye*, to

The Ieſuits ſtudie nothing but treaſon.

rebell

rebell againſt her maieſtie. Where I may not omit, to deliuer mine owne knowledge in this behalfe. This *Hesket* I knew very well; in his life, conuerſation, and profeſſiõ, I euer deemed him to be of all religions; that is to ſay, of none at all, and ſo the euent did declare. He could temporize egregiouſly, and frame his religion in all places, after the humours of the companie. In the end his creditors came ſo roundly vpon him, for his manifold and huge debts; that he was inforced ſecretly to depart, and to take England on his backe. Not long after, he became ſo deeply Ieſuited, that he muſt needs be a glorious popiſh martyr; *viz.* an arrant and moſt bloudie traytour. he thought & ſought by murdering his naturall ſoueraigne, to haue gotten gold, money, & large poſſeſſions; and ſo perhaps to haue paid his creditors, or at the leaſt to haue cut them ſhort at his pleaſure. But in ſteade of a popiſh imaginarie charter, hee found an engliſh reall halter; according to his cõdigne deſerts. Twelftly, they grant, that ſhortly after this ſtratageme, the Ieſuite *Holt* and others with him, perſwaded one *Patricke Collen* an Iriſh-man, to attempt the laying of his violent and villanous hands, vpon her maieſties perſon. Thirteenthly, they freely confeſſe, that doctor *Lopez* the Queenes phiſition, was ſtirred vp to haue poyſoned her Maieſtie. and the like they affirme, of *Yorke*, *VVilliams*, and *Edward Squire*, animated and drawne thereunto, by *VValpole* that pernitious Ieſuite. All theſe notorious treaſons (right reuerend father,) damnable in nature, intollerable in ſtate, and almoſt incredible in relation, are plainly confeſſed of the Secular-prieſts; and the ſame together with many other, bad, licentious, barbarous, ſauage, and plaine brutiſh practiſes of Ieſuited papiſts, are compendiouſly compriſed

Loe, all traytors are welcõe to our Ieſuites.

1592.

1592.

priſed in this ſmall volume. Which I haue therefore endeuoured to reduce to certaine heads, diſtinct bookes, and chapters, with ſome profitable annotations annexed to the ſame; becauſe I am verily perſwaded, that whoſoeuer ſhall ſeriouſly perуſe them with indifferencie, cannot but loath and deteſt curſed Ieſuitiſme and all popiſh Ieſuited faction. For, though it be neceſſarie to all true hearted Engliſh ſubiects, to know throughly the matters diſcouered by the Secular Prieſts; yet becauſe many for lacke of money, are not able to buy the bookes; and others becauſe they are tedious and confuſely written, will either abſtaine wholy from the reading thereof; or lightly and ſlenderly runne them ouer, and ſo neuer attaine to the full knowledge thereof; I haue imployed my induſtrie & my wits, to couch in a ſmall volume and portable manuall, the ſumme & effect of all their bookes, pamphelets, libells, edicts, and letters; ſo as euery one may eaſily compaſſe the price, and no one bee wearied in perуſing the diſcourſe. My deſire was to profit all; to confirme the ſtrong; to ſtrengthen the weake; to ſtay the ſtaggerer; to rowze vp the drowſie; to inſtruct the ignorant; to gratifie the thankefull; to perſwade the doubtfull; and to confound the proud, malepeart and diſloyall hearts, *Paule* planted, *Apollo* watred, but God gaue the increaſe. If therefore any good be wrought by theſe my labours, let ſuch as ſhall reape that good, be thankfull to God for the ſame. The diſloyall papiſts & bloud thirſtie Ieſuites, haue alreadie kicked againſt my former labours, and whet their malicious tongues againſt me. Their holy father the biſhoppe of Rome, (whome they tearme the Pope,) hath thundred out his curſe againſt me. But neither ſecular prieſts, nor

1. Cor. 3. v. 6.

religious

religious Ieſuites, will or can make any ſound anſwere to any of my bookes. They haue often beene buzzing about the matter; yet neuer durſt they publiſh ſo much, as but one colourable anſwere, either to all, or to any one of my bookes. ſo as I muſt needs thinke, that maledictiõ, curſing, & rayling, will be their morning and euening ſong againſt me; by reaſon of this my friendly poſie, which I preſent as a moſt redolent odour to their noſes- grauitie; ſo often as they ſhall kiſſe the ſhoe of their Pope, and with him commit idolatrie. the vſuall manner (moſt reuerend and worthy prelate,) in all ſuch kind of exerciſes, both is and alwaies hath beene, to make choiſe of ſome worthy and mightie perſonage, to protect, defend, and patronize the cauſe. and doubtles, neuer did any booke or pamphlet ſtande in more neede of a ſtout and reſolute patron, then this preſent volume. For the traytorous Ieſuites and Ieſuited papiſts, that cannot endure their owne brethren the ſecular prieſts, to publiſh in their honeſt defence, their knowne practiſes and imperfections; will no doubt become ſtarke madde, & fetch al their Romiſh friſcols againſt me poore ſoule; who haue as it were anatomized, and painted them out in their beſt beſeeming colours. After mature deliberation had herein, (moſt chriſtian patron of learning and learned men,) I haue reſolued to dedicate this worke to your moſt reuerend name; as to that vertuous *Tobie*, who is able with the perfumes of the heart and liuer of a fiſh; that is to ſay, with the redolent harmonie of chriſtian diuinitie, (which continually floweth moſt pleaſantly from his mouth,) to vanquiſh all the Aſmodean- Ieſuites vpon earth, & to ſtrike ſuch terrours into their harts; as they ſhall not once dare to grunt or barke, againſt my true

dealing and sincere proceeding in this behalfe. Sundry other motiues do occurre, which might most iustly incite me to this dedication of these my late studies, if they were better then in deed they are; amongst which, many large bounties from time to time receiued at your Lordships hands, doe well deserue to haue a place. So praying the almightie to increase your godly zeale, against all traytorous Iesuites, & disloyall popish vassales; and to blesse your good Lordshippe with many happie yeeres, to his glorie, your owne soules health, and the common good of his Church, I humbly take my leaue. From my studie, this 23. of Ianuarie 1602.

Your Lordships most bounden,

Thomas Bell.

The Elogie of the author, in signe of his loyall affection, both toward his late Soueraigne, and now regnant.

The cursed crew of Iesuites,
A change did long desire;
A change they haue, but to their griefe,
Both Pope and Spaine admire.
Our noble Queene Elizabeth
From hence to heauen is gone;
King Iames *the first giuen vs of God,*
By right sits in her throne.
Shee fourtie yeeres and foure complete,
did Pope and Spaine withstand;
And maugree all their bloudie plots,
In peace did rule this land.
Gods word and his true worshippe euer,
VVith zeale shee did defend;
For which cause God did her protect,
Vntill her life did end.
Her death perforce we must lament,
VVho dearely lou'd vs all;
Her bountie great, her mercie rare,
The world to witnesse call.
Yet English hearts be not dismaide,
King Iames is our regent;
Hence Poperie certes he will supplant,
All falshood must relent.
He will doe iustice euery where,
And poore mens cause respect;
The mightie must not them annoy,
He will their right protect.

Poore men to him muſt haue acceſſe,
Their owne cauſe there to tell;
No bribes can haue place in his court,
Thence vice he will expell.
The richer ſort with lingringe ſuites,
Muſt not the poore oppreſſe;
Our noble King the man of God,
Their wronges will ſoone redreſſe.
Chriſts Goſpell ſtill he will maintaine,
Our true peace to prolonge;
Both Spaniard, Pope, and Ieſuite,
May ſing a doolefull ſonge.
They ſought by treaſon Scotlands crowne,
On Spaniſh head to bind;
Crichton was actor chiefe, who may
in then'd an halter find.
Moſt traytorous parts and bloudie plots,
To Ieſuites are deare;
To all that will this booke peruſe,
This truth muſt needs appeare.
Diſloyall papiſts ſtill preſume,
A tollerate to craue;
But God preſerue our gracious King,
No ſuch ſport muſt they haue.
Their combes are cut, their creſts are falne,
They ſtand amaz'd with feare;
Their ſpirits rampant are made couchant,
Their doome will ſoone appeare.
For this rare bleſsing yeelde him thankes,
That ſits in heauen aboue;
And let our faith and Godly life,
Make knowne to him our loue.

The Preface to the gentle Reader.

THis Anatomie of popish Tyrannie, (gentle Reader,) was compiled and made readie for the presse before the tenth of October, in the yeare of our lord God 1602. but by reason of casuall accidents, and other circumstances concurring, it was not printed vntill this present yeare 1603: before which time, it pleased the Almightie to call hence to his mercie, our most gratious Soueraigne the mightie Princesse Elizabeth, late Queene of England, France, and Ireland. Against whose sacred person, the Pope, the Spaniards, and Englist Spanio-lized Iesuites with all Iesuited popelings, deuised, contriued, and practised, many most cruell stratagems and bloodie complottes. All which were effected, for this sole and onely purpose, because forsooth her most excellent Maiesty of holy memorie, did euer with singular Christian zeale and rare magnanimitie, protect, patronize, and stoutly maintaine, Christs holy gospell and his diuine worship, throughout her Realmes and Dominions. These treacheries and most villanous conspiracies against her royall person, with innumerable indignities against her Realmes & most louing subiects, contriued and put into actuall execution, by the cursed crew of English Iesuites, and Iesuited papists, are compendiously, distinctly, and pithily, comprised in this present volume. By reason whereof it commeth, that though this present worke be published, after that the imperiall Diademe of the Realmes afore named, came and descended wholy and lawfully to the high and renowmed prince now our vndoubted Soueraigne lord, Iames the first, King of England, Scotland, Fraunce, and Ireland, yet must all the chiefest parts thereof, be referred principally to our late Soueraigne ladie Queene Elizabeth. I say (principally) for that the same doe in some sort concerne his royall person & regall prerogatiues, who this day most happily raigneth ouer vs. For, the cursed and trayterous Iesuites, who for their manifold treasons against their Soueraigne lords, the late king of France & the king now regnant, are iustly banished out of the

whole kingdome of Fraunce, euen by publike decree of Parliament, (as the French papists tell vs,) and who also (as the Secular priests their owne brethren write of them,) haue endeuoured with tooth and nayle to stirre vp sedition in the kingdome of Scotland, so to set the imperiall Crowne thereof vpon a Spaniards head, will not now doubtlesse surcease, from their inueterate and wonted bloodie treacheries, (seeing their profession is linked inseperably with treason, as the priests affirme against them,) if our liege lord king Iames *the first, shall graunt them any footing and resting place, within any of his kingdomes, territories, or dominions. God for his mercie sake, (which hath no end,) eyther conuert them soundly, or confound them vtterly, for the peace of his Church, the safetie of our gracious King, and the comfort of all his true hearted subiects, English, Scottish, and Irish. Amen.*

The names of the Secular prieſts, that ſubſcribed to the ſupplication ſent to the Pope.

Thomas Bluet.
Chriſtopher Bagſhaw.
Chriſtopher Thules.
Iames Tayler.
Iohn Thules.
Edward Caluerley.
William Coxe.
Iames Cope.
Iohn Collington.
George Potter.
Iohn Muſh.
William Watſon.
William Clarke.
Iohn Clinſh.
Oſwald Nedeme.

Roger Strickland.
Robert Drurie.
Francis Munford.
Anthonie Heburne.
Anthonie Champney.
Iohn Lingley.
Iohn Boſwell.
Robert Thules.
Edward Bennet.
Robert Benſon.
Cuthbert Trolope.
Iohn Bennet.
William Muſh.
Richard Button.
Francis Foſter.

Note heere gentle Reader, that though theſe thirtie onely, (who make a number ſufficient,) did ſubſcribe to the appeale, and to the petition ſent to the Pope, yet were there, and are there many others, as the prieſtes write, which would willingly haue ſet to their hands, but that they were in feare to deale againſt the proud tyrannizing Ieſuites. Yea, as the Ieſuites write, there are this day in England 300. prieſts. God eyther conuert them ſpeedily, or confound them vtterly. Amen.

A memorable caueat to the gentle *Reader.*

I Haue imployed my whole induſtrie and beſt indeuour (gentle Reader) to doe thee good, and to confirme thee in the truth of Chriſts goſpell, who, if I ſhall vnderſtand, that my paineful labours for thy ſake, ſhall be accepted in good part, and be an inſtrument vnder God, to direct thee the readie way to eternall life; ſhall doubtleſſe attaine my deſire, and hold my ſelfe fully ſatisfied for my paines. Now, for the better accompliſhment of mine expectation herein, I haue thought very expedient and neceſſarie, to inſtruct thee in ſome generall points, without the knowledge whereof, neither canſt thou fruitfully read this diſcourſe, nor fully and perfectly vnderſtand the ſame.

Firſt therefore, the gentle Reader muſt obſerue ſeriouſly, (though ſome, otherwiſe learned, be of an other opinion,) that the diſcontented ſecular Prieſts, are in truth and without all doubt, at vtter defiance with the Arch-Prieſt and the Ieſuites; that they condemne the proceeding and dealing of the Arch-Prieſt; that they vtterly abhorre and deteſt, the licentious liuing, the vnchriſtian coozening, and the treacherous practiſes, with infinite other badde dealing of the Ieſuites; as alſo that they write nothing of or againſt the Arch-Prieſt or the Ieſuites, but that onely, which they thinke themſelues bound in conſcience to write, and to make the ſame knowne vnto the world. I my ſelfe am thus perſwaded of them doubtleſſe, and I prooue the ſame many waies.

Primò principaliter. Peruſe the ſecond booke, the fift chapter in the firſt ſection, & note it wel: ſee alſo the ſecond ſection and forget it not.

Firſt, becauſe the Secular Prieſts haue a long time ſuffered intollerable iniuries, at the hands of the Ieſuites; becauſe they haue often inſinuated ſo much one to another; becauſe they haue often complained, of the hard vſage of the Ieſuits againſt them, becauſe they haue often repined at their partiall dealing

with their fauorites, and rough dealing against ſuch, as would not bow and bend to their deſignes at a becke: this my ſelfe know to be ſo, as alſo that it hath euer beene their vſuall practiſe euerie where.

2 Secondly, becauſe the Secular prieſts were moſt vnwilling to reueale the turpitude, and the villanous dealing of their religious fathers the Ieſuits, (as who profeſſe one and the ſame religion with the Ieſuits, & ſaw rightwel, that it could not but tend to the great ſcandall, & vtter diſparagement of their Romiſh religion) vntill neceſſitie it ſelfe enforced them therunto.

3 Thirdly, becauſe their Seculars write nothing of our Engliſh Ieſuits in deed, but the French papiſts haue in effect and ſubſtance made the ſame knowne vnto the world; affirming generally, that for their ſeditious and treacherous dealing, they are wholy baniſhed out of the kingdome of France; and that by a publike decree of Parliament. Hereof none be ignorant, that ſhall throughly and duely peruſe the Ieſuits Catechiſme, and the Franke diſcourſe, lately ſet foorth by the Catholike Frenchmen in the french tongue, and ſince tranſlated into Engliſh, by ſome of the Secular prieſts.

See the ſecond book, fourth chapter, & ſixt Paragraph.

4 Fourthly, becauſe neither the Ieſuits nor the Seculars do ſpare one another, in catching and ſnatching the leaſt aduantage, that they can finde or picke out of their reciprocall writings, ſo to reproach and giue the foyle one to another.

5 Fiftly, becauſe other Engliſh Secular prieſts, & lay-papiſts of beſt account beyond the ſeas, ſeeing ſuch endleſſe contention betweene the Ieſuits and the other prieſts, and knowing the badde dealing of the Ieſuits againſt them, haue thought themſelues bound in conſcience to take part with the Seculars in England, and thereupon haue written verie ſharpely againſt the Ieſuits, on their behalfe.

6 Sixtly, the ſame is proued by many inuincible reaſons, which the Reader ſhal find ſet down at large, in the laſt ſection of the fift chapter of the fourth booke, all which in regard of breuitie I heere omitt.

Againe, the gentle reader muſt obſerue ſeriouſly, that though I do charge the ſeculars with treaſonable practiſes, and diſſimulation in ſtate-affairs, & haue proued the ſame out of their own bookes

bookes and writings in rigor of wordes; yet will I not denie, but they may haue a better meaning toward the ſtate, then their bare words externally ſeeme to inſinuate & purport. For albeit they profeſſe themſelues wholy deuoted to the Pope, & do ſubmit their bookes, their writings, their opinions, and their own ſelues alſo to his cenſure; yet do they ſeeme vtterly to diſlike of many of his proceedings; yet do they flatly condemne all Engliſh popiſh treaſons; yet do they renounce the doctrine of *Sanders*, *Allen*, & Ieſuits, in ſtate-matters of wars, and kingdomes: yet do they write plainly and reſolutely, that the Pope hath no power to depriue kings of their royal ſcepters & regalities, nor to giue away their kingdomes to another. In which opinion likewiſe, the French papiſts do concurre & iump with them. For though Cardinall *Allen* affirmed roundly, that all papiſts were bound in conſcience to ioyne with the Pope, and his power, in all maner of wars for religiō; & though alſo the ſecular prieſts do highly cōmend him for many reſpects; yet doth it not follow of neceſſity, but the ſeculars may take part with our ſoueraigne againſt the Pope, & fight on her ſide in defence of their natiue country, as they profeſſe; to do in their bookes. The reaſon hereof is this; becauſe the Seculars, though they acknowledge the Popes power ſupereminent *in ſpiritualibus*, yet do they diſclaime from it *in temporalibus*, when he taketh vpon him to diſpoſe kings of their Empires, and to tranſlate their kingdomes.

Thirdly, the gentle reader muſt obſerue ſeriouſly, that howſoeuer the ſeculars may be doubted and ſuſpected, to diſſemble or equiuocate in ſtate-affaires, which are not articles of popiſh faith; yet may we ſafely beleeue them, and ſecurely giue credit to their words and writings, whenſoeuer, and how often ſoeuer, they ſpeake, write, or deliuer their opinions, in matters of popiſh faith and doctrine. For to make equiuocation lawfull, euen in popiſh manner of proceeding; theſe three things muſt all concurre, or elſe it may not ſtand. Firſt, the matter muſt not be an article of popiſh faith. Secondly, it muſt bee before an incompetent iudge. Thirdly, it muſt be in a matter of moment, as to redeeme ones vniuſt vexation, and the like.

Quodl. 1. art. 4. pag. 9.

Fourthly, the gentle Reader must obserue seriously, that the secular priests acknowledge themselues bounde in conscience, to detect the Iesuits to the vttermost. For these are their owne words; all priests and others, that are not of that seditious Iesuiticall and Spanish faction, are bound in charitie, as now the case stands, to detect them to the vttermost. First, for a caueat to the ignorant multitude seduced by them, hereafter to beware of them. Secondly, *per legem talionis*, returning their malice, detraction, defamation, calumniation, obloquie, and what not inuented by them against the innocent, vpon their owne heads: thus it is written *verbatim*. *Quodl. 1. art. 4. pag. 9.* the Reader must likewise obserue, that the seculars confesse treason to be now by Iesuiticall proceeding, linked inseperably with Priesthood. For these are their owne words; The execution of Priesthood and treason are now so linked together by the Iesuites in England; as they cannot exhort any to the Catholike faith, but *Dogmatizando*, in so doing they draw him in effect to rebellion; thus it is written, *quodl. 9. art. 4. p. 304.* The Reader must further obserue, that the Secular priests know where the Iesuits vsually reside, where their walkes are, and with whom they doe conuerse. For these are their owne words; which of the Iesuits hath hitherto beene in danger of apprehension by our means, and yet we know all, or most of their residences in England, & their walkes? I am sure he will say, that if we were so lewdly disposed, we would beginne with them first. Thus is it written *verbatim*, in the replie to *Parsons* libell. *fol. 57. a. in fine.* The reader must yet further obserue, that the English penall lawes are iustly made against the Iesuites. For these are their owne words; vntill at last they were intangled by penall lawes, which were iustly made against them equally, as against the Iesuites: thus it is written, *verbatim*, in the Preface to the Quodlibets, towards the end of the sixt page. And when the gentle reader hath well obserued all these foure points; first, that the Secular priests are bound in conscience, to detect the Iesuites to the vttermost; secondly, that treason is inseparable to Iesuitical practises, & can no way be seuered from them; thirdly, that the Seculars, know the walkes of the Iesuits, the persons with whom they

Quodl. 9. art. 4. f. 304

they conuerſe, and the houſes where they reſide; Fourthly, that the ſeculars acknowledge and willingly confeſſe, the penall lawes of this Realme to be iuſtly made againſt the Ieſuites; then may he rightly informe himſelfe therewith, and conſtantly hold this opinion, as built vpon a ſure and ſounde foundation; *viz.* that if the ſecular prieſtes be indeede as they write, ſincerely and loyally affected to her maieſtie, and fully reſolued to ſpend their liues and beſt bloud in their bodies, in defence of her ſacred perſon, and of their natiue countrey, againſt the King of *Spaine*, the Pope, and the Ieſuites; then doubtles they will make knowne thoſe diſloyall perſons, who haue cõſpired with the Ieſuites in their bloudie treacheries; the perſons who haue and ſtill doe, harbour, aide, and releiue them; the perſons that haue deuoted and conſecrated themſelues, to the king of *Spaine*, the Pope, and the Ieſuites, againſt their naturall ſoueraigne and deare countrie. Then doubtleſſe they will diſcloſe to her maieſtie, the howſes where the traytorous Ieſuites reſide, and the walkes which they frequent. That ſo her maieſties perſon may be ſecured, and their natiue countrie preſerued, from the treaſonable practiſes of thoſe traytorous villaines. For if they ſay, they may not this doe, leaſt ſo they become the cauſe of their impriſonment, exile, or death; that cannot ſerue there turne, nor be a ſufficient excuſe for them in this behalfe. I proue it.

Firſt, for that they ſhal no otherwiſe become ſuch a cauſe, thẽ they haue beene the ſame alreadie, by reuealing their treſonable plots and bloudie treacheries. Secondly, becauſe thereby they ſhall doe nothing els then that; which (as themſelues write,) they are bound in conſcience to performe. Thirdly, becauſe in ſo doing they ſhall onely effect that, which the law of iuſtice requireth at their handes, as themſelues doe graunt. Fourthly, becauſe how often ſoeuer two euils doe ſo concurre, that both can not be auoyded, but that of neceſſitie the one muſt happen; then it is not onely charitie, but euerie man is alſo bound to preuent the greater euill, with the permiſſion of the leſſe, For the clearing hereof, I will here recount the prieſtes their owne expreſſe words; which though they be longe, yet doe I wiſh the reader to marke them attentiuely,

becauſe they are verie important,& plainly conuince ſo much as I intend.

Firſt, you know, (ſay the Prieſtes,) it is a generall receiued ground by all, that when the actions of any particuler man or men,(be they of what degree they will be, ſecular or religious, eccleſiaſticall or lay,) doe tende to anie generall or common hurt of a communitie; (as for example, the actions of ſome particular ſeruant in a familie, to the ruine or ouerthrow of the familie;the actions of ſome particuler ſcholers in a colledge, to the ſubuerſion of the colledge; or the actions of ſome particuler men in a common weale, to the deſtruction of a common weale;)It is then not onely lawfull to diſcloſe theſe particuler men, and their particuler actions, though otherwiſe priuate & diffamatorie to the ſaid particuler parties, (as all ſuch actions of their owne nature muſt needes be) but alſo euerie honeſt ſeruant, euerie faithfull ſeruant, euerie true ſcholler, and loyall ſubiect, is bound in conſcience vpon his dutie to his maſter, faith to his colledge, loyaltie to his Prince, and loue to his countrie; to diſcloſe ſuch perſons,and their facts or intentions, without regarde or reſpect vnto the hurt or damage, that may redound to the ſaid particuler parties ſo offending.The reaſon hereof is this,becauſe a generall good is alwaies to be preferred before a particuler,and a greater hurt to be eſchewed before the leſſe. As for example,when two euils concurre ſo, that both cannot be auoyded, but that neceſſarily the one muſt happen; it is not onely charitie, but euerie man is alſo bound to preuent the greater euill, with permiſſion of the leſſe rather then the contrarie. Theſe words are ſet downe at large in this manner, in the replie to *Parſons* libell. *Fol.*28.*a*. This is a goodly foundation which the Prieſts haue laid,as which indeede is grounded vpon the verie law of nature. And out of this grounde may ſo much fitly be deduced, as is ſufficient to conclude my ſcope and purpoſe. If therefore the ſecular prieſtes doe,in deede meane truly to their Prince and countrie, as they pretend in outward ſhew of words; then no doubt they will doe as is alreadie ſaid. But if they refuſe thus to deale againſt the traytorous crew of Ieſuites, for the common good of their

natiue

natiue countrie; then doe they but dissemble and equiuocate, when they tell vs they will take part with our Queene and countrie, against the Pope and king of Spaine. Thus much I thought good to set downe for a caueat to the reader. For these obseruations being well remembred, the reader shall be more able to iudge of the discourse following. This caueat must be well perused, throughly vnderstood, and faithfully remembred; or els the reader cannot possibly be able, to yeelde a sounde censure vpon the whole worke. First therfore reade it; then vnderstande it; that donne, giue thy iudgement, as indifferencie and right reason shall prescribe.

An admonition to the Reader.

MAnie bookes are lately written, by the Iesuites and secular Priests; *viz.* the Relation; the Sparing discouerie; the Important cõsiderations; the Hope of peace the Copies of discourse; the Quodlibets; the Dialogue; the answer to the Iesuited gentlemã; the Letters of *A.C.*; the Apologie; the reply to the libell of *Parsons* the Iesuite; *the aunswer to the Apologie*, compiled by Master *D. Ely*; *M. Collettons defence*; *the manifestation of folly*; *the Replie to the Apologie*; the *Franke discourse*; *the Iesuites catechisme*. Which two last bookes, the learned Papistes of France haue lately published. All these bookes I haue perused verie seriously, and drawen the summarie and chiefe points of them all, vnto certaine heads, distincte bookes, and chapters. So as the indifferent reader may in a few houres, vnderstand the effect of the whole proceeding, betweene the Iesuites and the secular priestes. I haue likewise compiled an Alphabeticall table, in which the reader may easilie finde out at his pleasure, any principall matter handled in this discourse. To read all the said bookes, is a labour both tedious and painefull. To buy them, is too chargeable for manie. To vnderstand them, as they are cõfusely published, is a thing not easie for the greater part. The defect herein, my annotations and compendious obseruations will supplie. The argument of the booke is so necessary

for

for all true hearted Engliſh ſubiects, that I wiſh euerie one to be well acquainted therewith. The reader may at his pleaſure, and that with all facilitie, turne to the originall in euerie booke by me named, and by the helpe of my quotations, finde out roundly the verie wordes which I put downe. For I alwaies name both the booke and the page, and doe euer alledge their owne words. That done, I haue inſerted ſome ſpeciall notes & obſeruatiõs, as I deemed it expediẽt for the good of the reader. *Paule* planted, & *Apollo* watred, but the God of heauen gaue the increaſe. The ſame God I moſt humblie deſire, ſo to water the hearts of the readers with the dewe of his heauenly bleſſing, that they may thereby learne to deteſt all Ieſuiticall treaſons, and ſeditious Popiſh factions. Fare-well.

The

The first Booke, contayning certaine Preambles, for the better instruction of the Reader; as also that the bookes following may be read more seriously, and with greater perspicuitie.

Preamble. I.

Of the syncere and true dealing of the Author, throughout this discourse.

THe Iesuits are thought of the simply seduced Papists, to be holy men, to haue familiaritie with God, to haue receiued extraordinary graces from heauen, and to be saints vpon earth. So then, if my selfe should of my selfe speake any thing against them, I might perhaps get smal or no credite on that behalfe. But when I shal write nothing of them, but euen that which their owne brethren in Religion, their fellow-labourers, the Secular priestes, haue published to the world in printed bookes, and sent the same to the Pope himselfe in his sacred pallace at Rome; they cannot but beleeue me, whosoeuer they bee ỹ shall reade my writings, howsoeuer they like or accept of my labours. For I will euer set downe their owne words, as themselues haue in printed bookes published them, to the view of the whole world. That done, I will quote the booke & the place, where the reader shall roundly finde the same. Which being truely performed, I will insert mine owne glosses and annotations; so often as it shall seeme expedient for the common good, and for the helpe of the indifferent reader.

Preamble. II.

Of Iesuiticall dealing in state-affaires.

THe old saying was, let the shomaker meddle with his slipper, the smith with his anuill, and the priests with their prayers; but the Iesuites like franke gamsters, are in at all. He is not worth a rush amongst them, that is not able to manage a kingdome. Matters of state, titles of princes, genealogies of kinges, right of succession, disposing of sceptres, and such affaires, are their chiefe studies. Some feare they are more cunning in Aretine, Lucian, and Machiuell; then in their breuiaries, diurnals, or Portiuse, assuredly they doe not behaue themselues, like any other religious men. He that should tell them of liuing in a cloyster, were as good goe a mileabout, as fall into their fingers. There are few kinges courts in Europe, where some of their maisterships doe not reside, of purpose to giue intelligence to their generall at Rome, of all the occurrents in these parts of the world, which they dispatch to and fro by secret cyphers, hauing either a Iesuite, or some one Iesuited, in the most of those kings counsels, who *propter bonum societatis*, must without scruple deliuer to them, the secrets of their soueraignes to their vttermost knowledge. These words are set downe in the sparing discouerie, page. 7. quodlibet. 3. art. 4. p. 65.

The Iesuits are courtiers.

The Iesuits loue nothing worse then a cloyster.

The Iesuits haue an oare in euery mans boat.

Preamble. III.

Of the inuentor of the Iesuiticall profession, now become a most seditious faction.

THe inuentor of the Iesuiticall order was a Spaniard and a souldier, and therefore, all his disciples of what contrey soeuer they be by birth, are in their hearts and practises altogether Spanish, breathing little, but cruelties, garboyls, and troubles. They haue by their writings, their sermons, and by all their indeuours,

A notable epithet for the Iesuites.

nours, laboured to perswade all catholikes, that the kinge of Spaine and our faith are so linked together, as it is become a point of necessitie in the catholike faith, to put all Europe into his handes; or otherwise, that the catholike religion will vtterly perish. These wordes are sette downe in the discouery, page. 7. see quodlibet 2. art. 7. p. 42.

Note here gentle reader, these points with me. First, that the preists doe alwaies vnderstand the papistes, when they speake of catholikes; which I note heere once for all. Secondly, that the catholike faith, that is to say, poperie, will vtterly perish out of Rome, (notwithstanding their Popes prerogatiue) vnlesse the Spanish king doe patronize the same, and consequently (a thing to be admired) that the catholike Popish faith resteth onely in the king of Spaine. Thirdly, that popish religion consisteth of troubles, cruelties, and garboyles.

Preamble. IIII.

Of the excellencie of Iesuiticall religion, which is the Popish catholike religion in deede.

These erroneous, temerarious, and hereticall assertions, contrarie to the catholike faith, haue beene defended with great egernes and vehemencie, amongst our Iesuited brethren in Wisbish. The stewes, are in Rome cum approbatione, the Stewes are in Rome as lawfull as anie citizen; as lawfull as any Maiestrate; as lawfull as anie order of religion. The Stewes are at Rome cum approbatione, as lawfull as the Pope himselfe. The Stewes are very good, and very necessary. That a priest is made by traditions of the chalice, patten, and hoste into his handes, they say, it is but a toy. They hould that the auncient fathers, *rem transubstantiationis ne attigerunt.* These wordes are set downe in the discouerie, pag. 13. quodlibet. 2. art. 4. p. 31.

See the Secondbooke and the 4. chapter in the 6. parag

Note heere gentle reader, these important points with me. First, that the Pope is not a lawfull Byshop at Rome, because

he is no more lawfull then the Stewes, which doubtlesse are most vnlawfull, as all the world knoweth. Secondly, that the manner of making Popish priestes is but a toy. This is a point to be marked, and neuer to be forgotten. Thirdly, that popish transubstantiation (which is the maine point in popish religion,) is not once named of the auncient fathers; & consequently, popish religion, euen by confession of the Popes Iesuites, is a new hoe religion, neuer heard of amongst the auncient fathers. see the 11. aduiso in the third booke, and note it well.

Preamble. V.

Of the distinction of Popish religious orders.

ALL religious men, are indifferently called monkes or friers, for these names are not proper to any in particular, but common to all Popish religious orders in generall. The Carthusians, the Dominicans, the Benedictines, the Franciscans, the Carmelites, the Capuchines ỳ Theatines, the Iesuates & the Iesuites, with ỳ rest, are all generally called monkes or Fryers, the Iesuites being the last vpstart of them all. All these & the rest, generally are cowled, and distinguished by there verie habits; but the Iesuites being newly hatched and punies to all, must needes ouerrule all, and be like to none at all. I haue spoken more at large of them, both in my booke of motiues, and in my booke of suruey. Which mine assertions in those bookes, the secular Priests haue now iustified and made good, in their late printed bookes; so as my sincere dealing therein, is by indirect meanes made apparant to the world. The Iesuites haue vowed these three thinges, pouertie, chastity, and obedience, as all other religious papistes haue done. Of these Iesuites some bee Priestes, and some laybrothers; which laybrothers make also the said triple vow, & therevpon they are called religious fathers, though they be but porters or doore keepers; and they will take vpon them I warrant you, and so forth. Of these good fellowes you shall heere *mirabilia*, before the ende of this discourse. The other priests in Englād, thoughe brought vp

The Iesuits are poore monkes by profession, but lordly fellowes in all their conuersation.

in

in the seminaries, doe not make this triple vow afore named, and therefore are they called seculars, or secular and not religious priestes. The persons that are called Iesuited, are those men and women, aswell priestes as lay-persons; which are foolishly so deuoted to the Iesuites, that they will doe at a becke, whatsoeuer the Iesuites shall appoint to be done; euen as if they had made the selfesame vow. This preamble I haue put downe, because I haue vnderstood, that manie are ignorant of these thinges. See the second booke the fourth chapter, and seuenth Paragraph.

Preamble. VI.

Of the intended conquest of this land.

The Iesuites hauing laid this ground, that England is not likely to be wonne to the catholike religion by the word, at least not so hastily as behoues for their aduantages, do dayly sollicite a conquest thereof from Spaine; and withall they labor to perswade vs, that it is both vtill and honorable. These words are put downe, in the answeare to the Iesuited gentleman; page. 93.

Note here gentle reader, that nothing can please these bloud-thirstie traytors, the Iesuites; saue onely the conquest, of this their natiue countrie.

Preamble. VII.

Of going to the Church in time of common prayer.

The wise Iesuits preuented all daungers; they freely permitted Catholikes to goe to Church with protestants, and made no sinne nor scruple thereof. Yea, the Iesuites, father *Bosgraue*, and father *Langdale*, went to the Church themselues. These words are in the Dialogue. Page 97. 98.

Note heere gentle Reader, that by Iesuiticall both grant and practise, the Papists may freely goe to the Church with the Protestants, and thereby not sinne at all. This is a poynte worthie to be remembred.

Preamble. VIII.

Of eating of flesh in time of Lent.

A Famous Iesuite now in England made offer to a Gentleman, that if he would become Catholike, hee should haue licence to eate flesh in Lent, and on all fasting daies, among Lollards and Protestants; that by so doing he might liue without suspition, and escape daunger of the lawes. Thus it is written in their Dialogue. Page. 99.

Note heere gentle Reader, these important points with me. First, that the Iesuites are right Machiuels, and make Religion a nose of waxe, which they vse as a seruile instrument, to bring to passe all their bloudie, tragicall, and traiterous attempts. Secondly, that those trayterous persons in high authoritie vnder her Maiestie (whereof I haue spoken in the third booke in the second reason of the 12. aduise) who haue entered closely into league with the Spaniard, do (as it may seeme) enioy these kinds of popish dispensation. Thirdly, that Iesuits and Seminaries are both most dangerous to the state, and vnfit persons to liue in this land: vnlesse they will ioyne in Sacraments and common prayer, with the rest of her Maiesties faithfull subiects. For to no other symbole or signe, can credit bee safely giuen.

Preamble. IX.

Of winning and redeeming of time.

The Iesuites haue an ariome of winning or redeeming of time; which is in effect to runne with the time, in altering their positions so, as they may best serue to win their desires. The practise of which ground, is in no one of their affaires so manifest, as in labouring to set vp, now this man, now that man, to attempt the Crowne; furnishing euerie one with sufficient authoritie, that of right it belongeth vnto him. And true it is, that rather then they faile, they care not who he is, or of what race, nor of what nation, that will step in for the kingdome, so he bee a Catholike. These words are set downe in the discouery. Page. 64.

Page.64. quodl.2. art. 8. pag.43. quodl.9. art.3. pag. 293.

Note heere with me, that the Iesuites are most errant traitours, as who desire so vehemently the conquest of this land, that they care not who haue it, so he bee a papist.

Preamble. X.

Of the fasting and penance, which the Iesuites vse.

The Iesuites haue a merrie life, in not being tyed to rising vp to the quire at midnight, but to lie in bed after the sunne, to faire well, to be well clad, and all this *ex professo*; not to fast so much as the Frydaies, to be a lyar when they will, and yet be beleeued, a detractor, a cheater, a courtier, a souldier, a kil-prince, and what not. And all without controll, nay with allowance and commendation. Briefe, it is a merrie life for a Iesuite, to trowle vp and downe the countrey from house to house, from good cheare to good cheare, in a gallant coach, accompanied with fayre gentlewomen, attended with neat seruing men, his chamber to be deckt and perfumed against his comming: yea, a gentlewoman to plucke of his bootes, by his iniunction forsooth, for mortification sake. Oh monstrous irreligion, so to forget good manners, and so to make the lay religious, and themselues lay. These words are set downe, in the answere to the Iesuited gentleman. Page. 93. 94. See the second booke, and third Chapter. See the reply to Parsons libell. Fol.8. b.

Now I beseech thee gentle reader, are not those men and women voide of all sense and reason, that doe so admire these Iesuites, and so depend vpon them, that rather then they doe not all their dissignements, they will be at defiance with their soueraigne, and natiue countrey? Let wise men iudge, and giue their indifferent censure herein. Not I, but their fellow-laborers the Secular priests, who with tooth and nayle labour to defend the Pope and popish religion, doe bitterly exclaime against them as you see. I put downe their owne wordes, I adde nothing, I substract nothing, alter nothing. Let the reader therefore remember wel what I write, and ponder deepely the whole discourse.

Preamble. XI.

Of the dependance of the Ieſuites, and Ieſuited perſons, vpon the foule fiend the diuell.

By Parſons platforme, Secular prieſts muſt depend vpon Blackwell, and Blackwell vpon Garnet, and Garnet vpon Parſons, and Parſons the prieſts baſtard vpon the Diuell: and therfore doe the Secular prieſts pray thus; when they ſay the Letanie; *a machinationibus Parſoni, libera nos domine.* These words are ſet downe in the Diſcouerie. Pag.70. quodl.5. art.8. pag. 151. See the ſecond booke and fourth Chapter.

Note heere gentle reader, that to depend vpon the Ieſuites, is to depend vpon the diuell; and conſequently, that to follow the Ieſuites and their bloodie, tragicall, and traiterous deſignments, is nothing elſe indeed, but to forſake God; to abandon his true feare and worſhip; to be traitours to your prince; to be enemies to your natiue countrey; and to make ſhipwracke of your owne ſoules. I ſay not ſo. If I ſhould haue ſaid ſo, none would haue beleeued me. But the Seminarie prieſts, the Popes owne darlings ſay ſo, and therefore it muſt needes be ſo. the truth cannot but preuaile.

Preamble. XII.

Of the Cardinalſhip of the traitorous Ieſuite Robert Parſons.

The Ieſuite Holt, & Doctor Worthington, drewe a formall letter ſupplicatiue, in the names of all the Engliſh ſouldiers, labourers, artizans, penſioners, aſwell men as women, (yea very ſeruing maids and laundreſſes were not omitted) the ſame to be preſented to the king of Spaine, moſt humbly beſeeching his Maieſty, in regard of his great affection and care of England, and the afflicted Engliſh; that he would deale earneſtly with the Pope, to preferre the worthie Father and Prelate, Father Parſons, to the dignitie of a Cardinall; affirming it to be the onely way,

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to bind and vnite the English to his Maiestie. These words are set downe in the discouerie. Page. 61. quodlib. 4. art. 6. pag. 121.

Note heere gentle Reader, that this arrogant Iesuite hath quite forgotten his vow of pouertie and obedience, and must needs be a Cardinall. For we may be assured, that this motion was neuer made to the King without his knowledge. Behold heere the final end, scope, and intendment, of all his trauel, lying, cogging, slaundering; of all his treasons, cruell tragedies, and most bloodie designements. He must forsooth be a Cardinall; then the Popes Legate in England; and so rule the king and all. God saue my Lord Cardinall, bastard Cowbucke of Stockgersee, for so is his right name, as shall be seene hereafter. Yea, he is termed King Cardinall. *quodl. 5. art. 8.* hee is said to haue a vile, bloodie, and bastardly minde, *quodl. 5. art. 8.* and to be the bastardly vicar of hell. *quodl. 5. art. 9. pag. 157.*

Preamble. XIII.

Of the pompe and pride of our traiterous Iesuites.

The Iesuite Heywood **kept many men, horses, and coaches, as the Iesuite** Garnet **doth at this present. By meanes whereof, the vsuall contributions to the Secular priests, were and are greatly diminished. These words are set downe in the Discouerie.** Page. 48.

Note heere gentle Reader, that by this and many other the like proceedings, it appeareth euidently, that the Iesuites seeke for nothing else, but honour, preferment, ease, delicate faire, sumptuous apparrell, horses, coaches, and their owne sensuall pleasures. To which may be added, that both they and the Seminaries, haue money and worldly wealth at their pleasures; vnlesse the foure score and ten Seculars, which of late are bent against the Iesuites, be lately by that meanes, bereaued of their former golden banks. But questionlesse their hauing as yet, is farre aboue their deserts. See the tenth Preamble.

Preamble. XIIII.
Of the diſſention amongſt the Ieſuites.

The Ieſuite Heywood, was againſt the Ieſuite Parſons; neither would Parſons be vnder Heywood, nor Heywood vnder Parſons. Parſons alledged, that their generall had appointed him to be the prouinciall ouer all the Ieſuites in England, & conſequently ouer Heywood. But Heywood replied, that his miſſion was immediately from the Pope, and that he thereby was exempted from all ſubmiſſion to him. This quarrel grew to be hote, and had many partakers on eyther ſide. In the end the ſaid Heywood loathing and abhorring many enormities amongſt the Ieſuites, wrote ſundrie letters to the Pope, inſtantly deſiring his holines, that the Ieſuites might be reformed; affirming that otherwiſe he ſhould ſee their ruine (he feared,) in his owne daies. These words are to be found in the diſcouery. Page. 48. 46.

Behold heere gentle Reader, the ſweete vnitie betweene theſe Ieſuites; marke the arrogancie of them both; call to minde their vowes of pouerty and obedience; forget not, how the prieſts were deuided, touching this Ieſuiticall quarrell; and putting all together, thou ſhalt eaſely perceiue, and behold as in a glaſſe of Chriſtall; that *God who is the author of peace, and not of diſſention, 1. Cor. 14. verſ. 33.* did neuer ſend them into this land; but is highly diſpleaſed, with their diſloyall and treacherous dealing. God graunt, that all ſimply ſeduced papiſts, may in due time conſider the ſame.

See the Apologie. Page. 22.

Preamble. XV.
Of the Duke of Medina.

It is knowen right well, both from the Duke of Medina his owne mouth, and by other certaine intelligence, that all the Catholicks in England, as well as others, and perhaps rather, were deſigned to ſ slaughter. For the ſaid duke being told, that there were ſome Catholikes in England, made

made answere, that he cared not. I will make (quoth hée,) the best Protestants in England, as good Catholickes as they, if I haue them once vnder my sword. I respect neither the one nor the other, I meane to make roome there for my maister. This he hath spoken diuerse times, and the Iesuites themselues haue so reported. yea, the Iesuite Southwell did confesse no lesse at Wisbich, in the hearing of diuers priests their prisoners. These words are set downe, quodl. 6. art. 10. pag. 177. and the same is affirmed in the important considerations. Pag. 25 vers. 18. as also in the reply to Parsons libell. fol. 65. a. vers. 24. fol. 29. a.

Note heere gentle Reader, this important point with me. *Viz.* That if the Spaniards should make a conquest of this land, as the Papistes doe disloyally expect, whose expectation God of his mercie hath hitherto confounded, and will I trust still confound the same; then doubtlesse, they would make a most tragicall and bloody massacre of all *promiscuè*, neither respecting one nor other: for their intendment is, to aduance and entrich themselues; to haue a kingdom, not to reforme religion. No, no, neither they, nor yet the Iesuites, haue any such meaning.

Preamble. XVI.
Of the title of Isabella *the Spanish Ladie.*

The Iesuite Parsons caused the students in Spaine to subscribe to the Ladie Infantaes title to the Crowne of England, and to what else he would, hauing gotten their names to three seuerall blanks. These words are set down in the hope of peace. Page. 22. See the next Preamble, and note it well.

Note heere gentle Reader, that euerie allegation one after another, iumpeth vpon this setled and constant position; *Viz.* that the scope and whole intendment of the Iesuites, is flat auowed rebellion, and doth nothing at all concerne religion. See the fourth Chapter, in the sixt Paragraph.

Preamble. XVII.

Of most notorious and intolerable treason, intended against her Maiesties sacred person, and the royall Crowne of England.

O traytorous iesuites, & cursed broode of the deuil.

THe Iesuites are so desirous to set the Diademe of England, vpon the head of the princesse Isabella the Infanta of Spaine, that they haue set forth a booke to this purpose, and in that booke they giue her such an interest, as they make the kings of this land for many yeares to haue beene vsurpers: they haue also procured men by indirect means, to subscribe to this Ladies soueraignty ouer vs. Yea, offers haue beene made to one of the secular priests, that if hee could haue eaten gold, and would but haue giuen his countenance and assistance that way, he should haue had it. In briefe, some of the Iesuites haue conspired among themselues, and with sundrie other most wicked persons at diuers times, to haue laid violent hands vpon the queene, and to haue bereued her of her life. It cannot be denied, but that they haue done so; the circumstances haue shewed it; the parties themselues with whom they practised, haue confessed it; yea, sundrie Catholicks beyond the seas doe verie well know it, and haue charged in their writings some of them with it. These words are set downe in the Discouerie. Page. 9. sée the 16. Preamble.

Note here gentle reader, these important points with me. First, that the Iesuites labour with tooth and nayle, with gold and money, with threats and faire promises, to cause others both domesticall & forraine to ioyne with them, in setting the royall diadem of England, vpon the Spanish Infantaes head. Secondly, that they affirme in a most traytorous, and execrable booke published for that end, that the kinges of England haue beene vsurpers, and not lawfull princes, for manie yeares together. Where I must needes put them in minde of this one thinge, that their *Cardinall Bellarmine* telleth them with their Popes good liking; that if the Popes had somtimes beene vsurpers, yet prescription would iustifie the Popes title

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in these dayes. So then by their owne doctrine, if their supposall were graunted, (Which they disloyally auouch, like arrant traytors as their fellow priests rightlie terme them,) yet were prescription sufficient in that behalfe. Thirdly, that they haue offered huge masses of gold and money, so to allure men domestical or forraine, to the cruel murder and bloudie massacre of our gracious soueraigne, most noble Queene Elizabeth. If papists themselues had not thus written, my selfe could hardly haue beleeued it.

Preamble. XVIII.

Of Obedience which must be giuen to the Pope, against all kinges, Princes, and monarches of the world.

IN all warres which may happen for religion, euery Catholike man is bound in conscience, to imploy his person and forces by the Popes direction; *viz.* how farre, when, and where, eyther at home or abroad, he may and must breake with his tempozall soueraigne. This doctrine was laid downe for a ground, in iustifying Sir William Stanleyes **disloyall treacherie, against his naturall and annointed Soueraigne, in the yeare, 1587. These words are set downe in the important considerations,** Page. 23. 24. **and they are granted of the Iesuites,** Apol. 172. **See the fourth booke and fift chapter, and note the words.**

Note heere gentle Reader, these important points with me. First, that all Kings, Queenes, and Monarches of the Christian world, are by this popish Maxime and Iesuiticall ground, brought into the bondage and slauery of the Bishop of Rome, and must be his slaues and vnderlings to doe what pleaseth him. Secondly, that the Secular priests (who vnwittingly haue deliuered this doctrine against themselues,) are guiltie of the same treacherie with the Iesuites, though not perhaps in the same degree. For seeing the seculars doe professe their obedience to the Pope in euerie thing, and do withall submit both themselues and all their writings to his holy censure, (as is to

See the complemẽt of the third booke, and note it well.

be ſeene at large in this diſcourſe;) they muſt needes approoue and like well of this moſt traiterous doctrine, becauſe the Pope liketh and approoueth the ſame. Thirdly, that all the Papiſts in England which ioyne with the Ieſuites, who are verie many,) doe obſtinately embrace this Ieſuiticall doctrine, and ſo are guiltie of high treaſon.

Preamble. XIX.

Of the King of Spayne his purpoſe, and intent againſt England.

That the new king regnant in Spaine plotteth by Ieſuiticall faction, and reſolueth to proceed where his father left againſt England, it is moſt apparant by the preſent action in Ireland; as alſo by ſundrie of father Parſons ſubiects, ſent hither to be agents on the Spaniſh behalfe, for that purpoſe. All which doe conuince the Ieſuiticall hiſpanized faction, of falſhoode, hypocriſie, ſedition, and treaſon; an that it is not religion, which the king preſent careth for, more then his father did before him; but maketh that onely a pretence, to ſeduce all Catholikes and to draw them to rebellion, hoping thereby to haue their ſpedier aide and aſſiſtance, making them and you all (deare Catholiks,) to cut one anothers throate. Theſe words are ſet downe, in the preface to the important conſiderations; in the fourth leafe therof.

Note heere gentle Reader, that the Ieſuites bend all their thoughts, words, and actions, to ſtirre vp rebellion and bloodie trecherie euerie where: as alſo that the king of Spayne now regnant, is as readie as was his father afore him, to effect both in Ireland and in England all bloodie practiſes, which the high counſell of Ieſuiticall reformation, ſhall deſigne and appoint to be done.

Preamble. XX.
Of the Ieſuiticall hotch-potch Religion.

IT is a plaine teſtimonie of no religion in the Ieſuites, but flat Atheiſme, making religious pietie, but onely a matter of meere pollicie, by ſending forth trumpetters to ſound out their and Blackwels vertues. quodl. 6. art. 4. pag. 168. The Ieſuites haue made religion, but an art of ſuch as liue by their wits, and a verie hotch-potch of *omnium gatherum* quodlibet. 2. art. 8. pag. 42. The Ieſuites are to be marked out for the moſt malitious, traiterous, and irreligious calumniators that euer liued on earth, vnworthie that euer the earth ſhould beare them; and it is an intollerable indignitie to the whole Church of GOD, that euer ſuch wicked members ſhould liue vnpuniſhed in her, as they doe. Quodlibet. 4. art 2. page. 99.

Note heere gentle Reader, theſe important points with me. Firſt, that theſe good fellowes, who pretend to bee ſent of God from Heauen, to reforme the Engliſh Church and State, are men of no religion, but men that make religion a matter of meere policie. Secondly, that they are ſo wicked, ſo irreligious, and ſo trayterous, as the like were neuer heard of. Thirdly, that it is a great ſhame for the whole Church of God, that ſuch badde fellowes doe liue vnpuniſhed. Theſe things well conſidered, hee that will thinke them or the Seculars to be Gods ambaſſadours; may iuſtly be deemed as wiſe, as hee that hath no witt at all. For God is ſo highly offended, with their trayterous dealings and damnable practiſes; that hee hath enforced themſelues, to diſcouer their owne bad proceedings againſt themſelues; that ſo all the worlde may knowe their abhominations, and deteſt them with all their traiterous and curſed machinations.

The ſecond Booke, contayning the treacheries and tyrannie of the Pope and his Ieſuiticall faction, breathed out againſt the ſacred Maieſtie of Gods annoynted.

CHAP. I.

Of the ſwarmes of Ieſuites, and Seminaries, or Secular prieſts, in this Realme of England.

THe number of Ieſuites, and ſecular prieſts in England, is excéding great, as by this diſcourſe will be made apparant; and the ſaid curſed brood, is increaſed euery day. Three hundred ſeminarie prieſts beſides the Ieſuites, haue béene ſent from the Pope into England. And becauſe many doe not vnderſtand fully, the difference betwéene Ieſuites, Seminaries, and Secular prieſts: it ſhall not be amiſſe, briefely to inſtruct them in that behalfe. Euerie Ieſuite, euen he that is but a laybrother, maketh a ſolemne vow of three ſpeciall and important points, whereof many of them, (I dare not ſay the greater part,) ſéeme not truly to kéepe any one. And I doe not barely ſay it, but the Seminariſts ſhall conteſt the ſame with me. The three eſſentiall points of Ieſuiticall profeſſiō, are theſe in expreſſe termes; viz. pouertie, chaſtity, and obedience. Which triple vowe is common to the Ieſuites, with all their popiſh ſects. And for this triple vow it is, that they are called religious. But how truly they enioy and deſerue that name; let the indifferent reader iudge, when he ſhall haue peruſed this diſcourſe. For albeit religious

90. prieſtes do hold againſt the Ieſuites. *Quodl. 2. art. 6. pa. 39. in fine.* *Ergo*, their number is great in England. The Ieſuites affirme in their apologie, Page. 118. That 300. ſeminarie prieſts are on their ſide. *Ergo* the number of all is very great.

gious profession, be a separating of men from the actions of the world, yet doe they deale altogether with the world.

The Secular priests, are all manner of priests, which make not the said triple vow; viz. All priests, which are not munkes or fryers. For our lordly Iesuites, are by profession and solemne vow, poore munkes and lowly fryers. They are called secular for distinction sake, & because they may haue proprietie in secular possessions of the world; from which the others are by vow abandoned, but will by your leaue, now and then be intermeddling a little therewithall. *Modicum non nocet.* I say, for distinction sake, because the word (secular) doth fitly distinguish them, from the Dominicans, Carthusians, Benedictines, Carmelites, Iesuites, and the rest. All which are called religious, because they make a more strict profession of religion, then other Christians doe; howsoeuer they keepe the same.

See the first Preamble of the first booke.

The seminarie priests are meere secular, as well as they that neuer were out of this land. They are called seminaries, because they studie and are maintained in the Colledges or seminaries; and some of them, neuer are made priests at all. I say (some,) because verie few are in that predicament.

CHAP. II.

Of the vnspeakable dissention, betweeene the Iesuites and Secular priests.

THe malice of the new vpstart Iesuites, is exceeding great, and sheweth plainely; that they are badde fellowes, licentious, proud, hautie, cruell, couetous, ambitious, disdainfull, deceitfull, irreligious; nothing lesse then that, which they would seeme and professe to bee. All this to be true, shall euidently appeare out of printed bookes, published euen by the Iesuites themselues and the secular priests, to the iudgement of all the world; yea, the Pope himselfe in his sacred Pallace, Bel-vedere. For of Welton the Iesuite thus write the priests; a man as impatient, as some of his fellowes, and of as hautie a spirit as any man

Bel-vedere the name of the Popes pallace in Rome.

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can be. It was wonderfull to consider, what humblenes & simplicitie he would pretend (in the time of his prouincialship.) His sighes and zeale seemed to be extraordinarie; as though the perfection of true mortification, had beene the onely thing he aymed at. Marrie, with all his hypocrisie he deceiued none, but such as did not looke narrowly into his proceedings. A righter Pharisee, cannot easily be found. In the midst of his humility, nothing did trouble him more; then that Master Bagshaw being a Doctor of Diuinitie, should haue place before him at the table. insomuch as the better to content him, we were driuen to place him at the tables end with him. Thus write the secular priests, in their relation. Page. 5.

Loe, the Iesuites are flat hipocrites.

Paragraph. I.

Of the outcries of the Iesuites, against the secular priests.

The Iesuites are charged with theft. chap.3.

Latter the Iesuite hath written a booke, in which he chargeth all the priestes that appealed to the Pope, to be flat schismatikes. To which booke, Blackwell the Archpriest, and Garnet the prouinciall in England, did both subscribe. In this booke, the Iesuites charge the priests, to haue fallen from the Church, and the spouse of Christ; to haue troden vnder their feete, their obedience due to the Pope; to haue lost their faculties & authoritie; to be irregular; to haue incurred the sentence of excommunication; to be in all mens mouthes, as infamous persons. To be as publicans and sinners. and to be nothing better, then are soothsayers and idolaters. These words are set downe in their relation. Page. 60.

The Archpriest by Iesuiticall appointment affirmed audaciously, that he had receiued a resolution from the mother Citie (of Rome,) that the refusers of his authoritie were schismatikes, and that he would not giue absolution to any, who should make no conscience thereof; and gaue direction that they should make account thereof, and make satisfaction, before they receiued absolution. Hee de-

Behold here sit mē to guide mēs soules.

nied to giue any faculties to Master Benson, vnlesse he would renounce the schismaticall conuenticle (of the secular priests.) Hee declared also, that M. Moore had written in preiudice of the faith, when he wrote in the behalfe of the priests, concerning the matter of schisme; whereupon, neither his ordinarie ghostly father would administer the sacraments to him, nor his ghostly children receiue any of him, or be present when he said masse. These words are set downe in the hope of peace. Page. 31.

Loe, the Iesuites are malitious slanderers.

Our Arch-priest chafeth, the prouinciall his good master clappes him on the backe, and egges him forward; the rest of the Iesuites whet their tongues, and prepare their pens to speake and write, what they can falsely deuise to make vs odious; so as presently we are become a by-word in their mouthes, and are nothing with them, but rebels, Apostates, and what they list to report of vs. These words are set downe in the relation. Page. 60.

A godly Iesuiticall prayer.

The Iesuites caused a libell to be cast out against doctor Lewis a secular priest, and for that they loued the man, in the course of their hote charitie, they made this deuout prayer for him; *vel Turca, vel mors, vel dæmon, eum eripiat à nobis.* Eyther the Turke, or death, or the diuell, take him away from vs. And indeed not long after he died; we leaue it to Gods iudgement, whether they were the causers of it or not. Thus write the priests in their discouerie. Page. 32. quodl. 4. art. 2. pag. 97.

The Iesuites seeme to be most wicked and hypocriticall men. Yea, they are accused of flat theft chap. 3.

The Iesuites triumphed openly, vpon the death of an other English priest, Cardinall Allen by name, and amongst other their calumniations against him, they said that God had taken him away in good time; for if he had liued longer, he would haue disgraced himselfe, and lost the credit which he had got. These men haue the best fortune in the world; for no man, if once they begin to hate him, doth liue any long time after it. These words are set downe in the discouerie. Page. 34.

In the same place the priests write, that the said Cardinall was thought to be poysoned, by Iesuiticall meanes and procurement.

Paragraph

Paragraph. II.

Of the outcries, which the Secular priests make against the Iesuites.

The priests exclaime against the Iesuites, for their Machiuilian practises & diabolicall plots, in their concurrence, incitements, and execrable perswasions, which they vsed and practised with the Spaniards, and with other forraine and domesticall powers; for the inuasion, conquest, and vtter subuersion of most noble England, of her sacred Maiestie, and of all her loyall and faithfull subiects.

This is true Catholike religion, in this case, and true English nature and valure, true faith, and true charitie; and what the Iesuits perswade vs toward a conquest of our deare countrey, vpon pretence of neuer so much pietie, were abhominable disloyaltie in vs to our prince. These words are set downe, in the answere to the Iesuited gentleman. Page. 70. Marke well this lesson.

The Iesuites affect rule ouer the secular cleargie, so to bring armes and conquest into the Church, contrarie to all scriptures; and to that end, they doe manage matters of state more machiuilianly, then Machiuell himselfe; as appeares by their erection of the Arch-priest, and all his carriages according to them and it. These words are set downe, in the aunswere to the Iesuited gentleman. Page. 79. The Iesuites are disloyal wretches. They are charged with theft. chap. 3.

Wee all of the Secular Cleargie *vna voce*, doe vtterly disclayme and renounce from our hearts, both Arch-priest and Iesuites, as arrant traitors vnto their prince and countrey, whom to death we will neuer obey; no, if the Popes holines should charge vs to obey in this sense, to aduance an enemie to the English Crowne, we would neuer yeeld to it; as by no law of nature, of nations, or of man, to be compelled thereunto. These words with many moe to the like effect, are put downe in the Preface, to the important considerations. Fol. 9. page. 2. Loe, the Iesuites are seditious and arrant traitors.

Note heere gentle Reader, that this ſweete harmonie, betweene the Pope, the Ieſuites, and the Secular prieſts, were able to make an horſe to breake his halter. And doubtleſſe, the Pope, yea, many Popes ſucceſſiuely, haue thus commaunded them, as ſhall appeare in the due place of this diſcourſe.

The Ieſuites holde this poſition for a conſtant doctrine, that the people may depoſe their princes, and chooſe others at their pleaſures; haue they any or no right to the Crown, that is not materiall, ſo it be done *ad Deum*; **that is (by our interpretation,) as the Ieſuites ſhall appoint it. Heere we would haue you, to note an other rule of our engliſh Ieſuites, which muſt concurre with that of** *ordine ad Deum.* **and it is this, that all things muſt be wrought and framed, as the times and occaſions require. For example, if the king of Spayne or the Infanta, can by no other practiſe obtaine the Crowne of England, then in that caſe, the people are to haue a right to doe what they liſt, ſo they will chooſe one of them for their ſoueraigne. Theſe expreſſe words are ſet downe by the prieſts, in their ſparing Diſcouerie.** Page. 14. & 15. quodl. 3. art. 4. pag. 68.

Oh bloodie, an traiterous Ieſuites.

Note heere gentle reader, that the Ieſuites and their complicies, are not impriſoned, or put to death for religion, as they would haue the world to thinke; but for flat treaſon and purpoſely intended rebellion. For ſo much their owne pennes, (by Gods prouidence,) doe here teſtifie, as you ſee. And conſequently, politicke, godly, and very neceſſarie, are the penall lawes in that caſe prouided.

While the inuaſion was talked of, and in preparation in Spayne, Richard Hesket **was ſet on by the Ieſuites** 1592. **or there abouts, with father** Parſons **conſent & knowledge, to haue ſtirred vp the Earle of Darbie to rebellion againſt her highneſſe. Not long after, father** Holt **the Ieſuite and others with him, perſwaded an Iriſh man one** Patricke Collen (**as he himſelfe confeſſed,**) **to attempt the laying of his violent and villanous hands vpon her Maieſtie. Shortly after,** 1593. **that notable ſtratageme was plotted, for Doctor** Lopez **the Queenes phiſition, to haue poyſoned her.**

This

This wicked designement being thus preuented, by Gods prouidence, the said traiterous Iesuite Holt and others, did allure and animate one Yorke and Williams, to haue accomplished that with their bloodie hands, that the other purposed to haue done with his poyson; we meane her Maiesties destruction. Hereunto we may adde, the late villanous attempt, 1599. of Edward Squire, animated and drawen thereunto, as he confessed, by Walpole that pernitious Iesuite. These words are set downe, in the important considerations; Page. 33 see chap. 4. paragraph. 6. of Walpoole the Iesuite.

Holt, and other Iesuites are traytours, euen by the confession of seminarie priests.

The Iesuites laboured in Fraunce, (euen the french Iesuites themselues,) to haue lifted the Spaniard into the throne of that kingdome, with the consequent ouerthrow of their owne natiue countrey. All Christendome to their perpetuall shame, ring loudly of it. They made great stirre in Spayne, to perswade the king to inuade England, yelding to him many reasons, why he was bound to vndertake that enterprise, and assuring him of great assistance, if once his forces were landed. Hereunto may be added, how many they haue intituled to the Crowne of England. as the Duke of Parma, the Earle of Darbie, and others, exciting some of them by force of armes to assaile her Maiestie, and buzzing into their eares, how easily the scepter might be wrung out of her hands, and they obtaine it. But most pertinent to the purpose, is that their plotting and compassing, how to set the Diademe of this Realme, vpon the head of the princesse Isabella the Infanta of Spayne. To this purpose they haue written a booke, wherein they gaue her such an interest, as they make the kings of this land for many yeares to haue beene vsurpers. These words are to be read in their discouerie. Page. 8. quodl. 9. art 2. pag. 288.

The Iesuites are wholy bent, to traiterous practises euerie where.

The Iesuites take pleasure to scatter rumors, and to suggest certaine nouelties in the eares of Catholikes; yea, to forge and inuent things that are not. insomuch as they are commonly held now a daies great lyars, and it is come to passe, that though they sweare, men wil not beleeue them.

The Iesuites are commonly iudged, to be great lyars.

These

These words are set downe in the Relation. Page. 73. quodlibet. 2. art. 6. pag. 39.

CHAP. III.

Of the excessiue expences, and great gallantrie of the Iesuites.

Money taken for dispensations.

The Iesuites endeuour by all meanes possible, that both those almes which are giuen for the relief of them that are in prison, or any other poore afflicted whatsoeuer; as also whatsoeuer is paid in cases of dispensation, may come to their hands. Now what is done with this money, we know not. Prisons and Colledges are depriued of the great summes; the banished haue them not; the priests see them not; but there are hired here with seditious persons; deuisers of fables, slaunderers of their brethren, and scorners of the saints are herewith enriched; these and such as these, receiue large stipends of their labours. And yet so great a masse of monies cannot be consumed, but that the fathers bestow much vpon themselues. For they goe in deed in great gallantrie; no Iesuite goeth to visit any one, or trauelleth from one place to another, but he is richly apparrelled, and is attended on with a great traine of seruants, as if he were a Baron, or an Earle. They wrangle, and repraue the priests garments, and spendings; whereas the expences of one Iesuite, were able to maintaine twentie priests richly. Neither by this meanes also, could so great a quantitie of almes be wasted, but that (as the report goes,) much treasure is conueyed beyond the seas, but to what purpose, we know not, vnlesse it be bestowed vpon their bodie, their corporation, or societie. These words are to be found in the Relation, Page. 70. See the tenth Preamble, and note it well.

The priests are saints, in their owne iudgment.

Oh braue religious fryers? where is the pouertie ye professe?

The Iesuites are verie honest men, and faithfull collectors.

The Iesuites became our collectors, or rather not ours, but their owne; to whom for their accounts, the false Steward in the gospell may giue place. One Iesuite hath taken at times aboue 500 pound, that was giuen to the imprisoned priests then at Wisbich, and imployed the same

500. li.

at

at his owne pleasure. Percie the Iesuite escaping from Wisbich, take fraudulently from benefactors abroad, 57. pound, 17. shillings, and the yeare after stole 27. pound of the common money, by the consent of the other his fellow Iesuites. They haue so fleeced their fauorers, as ouer & aboue their owne expences, (which are exceeding great,) they haue beene able to send out long since, 2200. pound towards the Low countries. To scrape together so much money, they haue many sleights, besides their apparant cousenages, frauds, and thefts before mentioned. Thus they write in their discouerie. Page. 19.

Who will not hang their soules vpon such religious fathers? 2200. li. Page. 19. 20

First, I will but referre you vnto all the priests and Catholikes that liued in England in father Haywoods time of libertie, and knew him & his manners, and fashions well, and if they doe not assure you, that his port and carriage was more Baronlike, then priestlike, all the world will condemne them for most partiall, and impudent deniers of the truth. Was he not wont to ride vp and downe the countrey in his coach? had he not both seruants and priests attendants in great numbers? was not his pompe such as the places where he came seemed petie-courts, by his presence, traine, and followers? againe, for present I referre you to father Garnets pompe and expences, of which I haue heard some honest priests (who haue beene much with him,) report, that he cannot spend lesse then 500. pound by the yeare. The mightie and extraordinarie excesse of master Iohn Gerard, hath beene such and so notorious, that I suppose few priests (besides our cath.) to be ignorant thereof. His apparrell at one time hath beene valued at an higher rate, then I will for shame speake of. His horses were many, and of no small price. My selfe haue knowne him to haue two geldings in a gentlemans stable, at 30. pound a gelding, besides others elsewhere, and horses of good vse. During his imprisonment in the Clinke, he kept a priuate table continually, with great store of dainties, and much resort daily. Besides, he paid his ordinarie commons at the common table, and chamber rent. Let them which haue liued in the Clinke, but iudge what this would come vnto

My selfe am able to testifie this to be true.

in the yeare. But that you may not thinke this to haue bẽn the vttermost of his excesse, you shall vnderstand, that he ordinarily kept his geldings in the towne, and his man, which I suppose to be some round charge vnto him. He also so wrought the matter, that he rode into the countrey at his pleasure, and returned. Which I thinke you will suppose cost his purse well, in bribes to such as were his kẽpers, if to no other. He also maintained two houses in the towne, with seruants in them, and not this without great expences I wẽne. Sure I am, that such as liued with him in the Clinke, were of opinion, that he could not maintayne all this I haue spoken of, vnder 400. or 500. pounds by the yeare. I may not omit master Oldcorn, though but a petie Iesuite in this kinde. I know, that his apparrell is seldome lesse worth, then 30. or 40. pound. He is alwaies extraordinarily well prouided for horses, and those of the best. An honest gentleman, and one whom I thinke you will iudge to be no lyer, (besides that he is not euill affected towards the Iesuites,) told me, that he had eight good geldings at one time. Such as haue heretofore bẽne secular priests, and were wont to goe on foote sometimes, to visit poore people willingly, becomming afterwards Iesuites, haue bẽne so a cockhorse, that it must be thought no small fauour to be worthy of their presence, and that not without their attendants, and other ceremonies. Witnes this master Bankes, master Blunt, and others now Iesuites. This long storie of the Iesuites, their expences, and gallantrie, is set downe in the replie to Parsons libell. Fol. 14. and fol. 15.

O faithfull laylors? Imprisonment of Iesuites, is by you become great libertie: This geare would be looked into.

Neither was it euer yet my hap to be made a rich mans executor, whereby to better my estate that way, and to braue it in girdle and hangers of thirtie pound price, as a Iesuite hath done, neither beare I so Iesuiticall a conscience. These words are put downe, in the third letter of A. C. P. 65. 5.

Oh poore begging Fryer?

Nothing is more familiar to the Iesuites, by their buls & constitutions: & then beggery, yet neuer had any men better skil to scrape vp coyne, that they might liue at their ease. In this

this occupation they played more trickes of legerdemaine, then master Peter Patelin, or Frances de Villon, or Panurge de Rabelais. For all that these three worshipfull Doctors did, was but in matters of trifles. But to doe as our reuerend fathers, the Iesuites do: is to fish for Whales, not for Gudgins: for which purpose they haue first the instructing of youth, which is their first hooke: *Viz.* The allurements they vse to them, their auriculer confessions, which they know how to imploy to the benefit of their house: the visiting of the sicke, the waiting vpon them to the very last gaspe, that they may neuer be out of sight; the extraordinarie absolutions, which they say they can giue them, wherwith they fede their humour, that they may draw some rich legacie from them: the deuises of their simple vow, and a thousand other hypocriticall shiftes, which they call charitie, but with this condition, that their charitie begin at themselues: because the predicament *ad aliquid*, is not an accident to them, but wholy the substance of their sect. So that one may iustly call them, not the order of the Iesuites, but the ordure of the Iesuites. For although they make shew, not to meddle with retayling, yet they sell by whole sale, the administration of the holy Sacrament, dearer then Giezie Elizæus man, would haue sold the spirituall gifts of Naaman. At once, so it is, that within these three score yeares, they haue raked togither more treasure by this their sophisticall beggerie, then all the Monasteries of Fraunce, haue done two or three hundred yeares. These words are set downe in the Iesuites Catchisme, in the second booke, and fourténe chapter. But you perhaps will demaund, how such summes should come to their hands? I answere, that it is well knowne, that the Iesuites haue had disposition of the common purse for many yeares, and the receits of almost all legacies in *pios vsus*, yearely almes, extraordinarie gifts, besides restitutions *de bonis meritis*, much for dispensations in diuers cases, and for Alienations, Aduowsons, and such like. All which receits rise to no small summe. There hath falne by way of legacies within these few yeares of my knowledge, (besides what other

The Ieſuites cannot be but rich, though they profeſſe pouertie.

men can ſay,) 2000. pound, ſome affirme 3000. pound, from one of worth, 500. pounds, from another priuate gentleman: 800. pound from another, and ſome 100. pound, yearely in lands and rents. Maſter Iohn Gerard for his part, got by one gentleman 200. pound at one time, and 700. pound at another time, beſides the diſpoſition of 100. pound by the yeare. The ſaid Ieſuite had in another place by a prieſts procurement who told me of it, 160. pound, of another he receiued 500. pound in a matter of reſtitution, *certa pro incertis*, the partie hauing compounded before the aduiſe of another prieſt, for 300. pound, which he ſhould haue giuen to the priſoners of Wiſbich. But this young father Ieſuite comming to the partie, hoyſed the ſumme vnto 500. pound, and toke it vnto himſelfe. Theſe words are ſet downe, in the reply to Parſons libell. Fol. 24.

Note heere gentle Reader for Chriſts ſake, what impoſtors, and coozners theſe Ieſuites be, whom for all that, ſo many ſillie and ſimple ſoules, doe repute for ſaints and men of God. Firſt, you ſee, that they will ſell their holy ſo ſuppoſed ſacraments for money, and that at a dearer rate, then *Giezie Elizæus* man would haue ſolde the ſpirituall gifts to *Naaman*. Secondly, that by their ſophiſticall and deceitfull beggerie, they daily ſcrape golde and money into their hands. Thirdly, that too proudly, and too too ſumptuouſly, (which is abhominable in Gods ſight, and all good mens,) they beſtow 30. pound vpon one gelding, (of which ſort they haue many at once,) and 30. pound vpon one girdle and hangers. Fourthly, that ſo ſoone as they become Ieſuites, (that is to ſay, poore begging fryers,) they are vpon their cockhorſe, and thinke their betters to be vnworthie of their preſence. Fiftly, that they feede the humour of the ſicke, with faire promiſes of extraordinarie abſolutions, ſo to draw ſome rich legacies from them. Sixtly, that they apply their ſimple vow and auriculer confeſſion, to enrich themſelues, and to fill their cofers. Seuenthly, that they receiue great ſummes of mony for diſpenſations. Eightly, that they cauſe men to make reſtitution for goods vniuſtly gotten, and conuert the money to their owne proper vſes. Wherfore I muſt needs conclude, that they are as blinde as beetles, that

doe

doe not see there irrelegious dealing, but wil yeeld their soules to their vnchristian guiding.

Among many other meanes, which the holy Iesuites haue to enrich themselues, this is not the least, to wit, the drawing of men into their holy exercise. A yonge gentleman not long since, entering into this exercise vnder a yong Iesuite here in England, was found by his meditations to haue landes yet vnsold, worth one hundreth markes a yeare, which hindred his iourney to heauen. Whereupon he offering the same to the said yonge Iesuite, the good father allowing the offer, said, that if he should receiue the land her maiestie would take it from him, but (quoth he) sell it, and then I am capable of the monie. By which Ghostly counsell, the Gentleman set his land to sale, and was offered 900. pound for it; but the holy father insisting vpon a 1000. pound, the Gentleman died before a chapman could be gotten, and so the good father lost all. I omit, how many poore yong men, falling into these good Fathers hands to be exercised, haue fallen into sundry inconueniences, and growen to be broken-brayned euer after. these words are set downe in the discouery, pag. 27. quodlibet. 5. art. 10. pag. 99. See more to this purpose in the thirde booke, in the ninth aduiso. chap. 4. Of the quality, nature, and religion of the Iesuits.

The Iesuits are good hunters, in seeking gold and money. See book third, aduiso. 9.

See more therefore in the third booke, and 9. aduiso.

Paragraph. I.

Of there equiuocations.

AAn other thing is to be generally misliked in the Iesuites, and it is their equiuocating, which you may learme in plaine english, lying and cogging. For this amongst others is one of their rules, that a man framing to him selfe a true proposition, when he is asked a question, he may conceale thereof, as much as he thinketh good. For example; one demaunding of you, whether if the Pope should come in warlike manner, to inuade this lande by force of armes, you would take his part, or ye Queenes; you framing this answere in your minde; wee will take the

The Iesuits are giuen to lying & cogging.

That they vse equiuocations, it is granted in the Apologie, page. 205.

Queenes part, if the Pope will command vs so to doe; may by their doctrine giue this answere lawfully; *viz.* we will take the Queenes part, and conceale the rest; whereby he that asked the question is plainely deluded. these words he shall find in the sparing discouerie, pag. 11. quodlib. 2. art. 4. page. 66. See chapter second in fine.

This Standish is a Iesuited priest.

Standish, that honest man, must haue accesse to the Popes holinesse, accompanied with two runnagates both of them priests, doctor Haddocke, and M. Martin Array. These must take vpon them, that they were men deputed from the secular priests in England, &c. His holines hearing and marking well their suite, demãded of them in expresse termes, if that which they had said vnto him, proceeded from the desire and consent of his louing priests in England; affirming, that otherwise hee would in no sorte giue any eare vnto them.

Loe, the Pope is deceiued by his holy priests.

Whereunto Master Standish, very well instructed before by father Parsons, and sufficiently assisted by the said two lying priests, answered, that what he had presumed to deliuer to his holinesse, he had done it most assuredly by their consent. The said Standish after his returne into England, being asked by certane priests, how he durst presume so impudently to abuse his holynesse, with so intollerable an vntruth, he excused himselfe in this sort, Viz. that when he said, he had the consent of the secular priests in England to make that motion, his answere therein was made by him cautè, that is, subtilly, or by equiuocation, meaning to himselfe, Viz. as he supposed or presumed; which words hee kept in his mind and vttred not. These words are set down in the relation, page. 55. and 56.

Note here gentle reader, two thinges out of this present Paragraph. First, that the Iesuites are indifferent men, and make no more conscience to deceiue their holy father the pope at Rome; then they doe to deceiue our soueraigne Ladie the Queene here in this land. Secondly, that the most essentiall pointe in all the Iesuiticall religion, consisteth in lying and cogginge.

Paragraph.

Paragraph. II.
Of the crueltie and tyrannie of the Iesuites.

The Iesuites giue it out, that the most vnlearned Iesuite, doth farre excell the most learned secular priest, both in faculties and priuiledges. And it is noysed about, as it were by the common cryer, that they haue power from his holinesse, to grant to all, and euery one, all and singular their faculties; in so much as it shall not be lawfull and safe, for any to vse there priuiledges, though granted to them from his holines many yeares before, but with the leaue and consent of these Iesuites. And whē they giue out their faculties, they doe not bestow them, on learned, godly, or holy men; but on vnlearned, vngodly, and irreligious; nay, seditious persons, such as follow their humor, stoupe at their becke, and stand bounde euer after to them. These words are set downe in the relation, page. 69. and 70. Whatgreat crueltie or tyrannie can be vsed?

The Iesuites so rule in all gentlemens houses where they reside, that no lease must be let, but by their aduise; the tenants must either please them, or repent at leasure. Such fines must be taken, as they thinke conuenient, and some part of them must be imployed, as they shall prescribe *ordine ad deum*. in effect they doe so rule and ouer rule, as scarsely can the master or mistres of the house, giue a piece of bread at their doores, but it must be done with their approbation. And for the seruants, they are much more at their commandement, thē at thers whome they serue. Wee would bee loath to tell you, how all this comes to passe. These words are to be red in the discouerie, pag. 15. and 16 quodlib. 3. art. 4. page. 68. Loe, the Iesuites haue vowed to forsake the world, and yet are wholy occupied, in worldly affaires,

Note heere, that disloyall subiects, goe and doe at euerie traytors becke; but are as dulle as snailes to goe or doe at the command, of their annoi nted Princesse.

The Iesuites desire, that England should be conuerted o: none, but Iesuits only. for they will admit no fellow-labo-

rers,

rers, and they haue laboured by all meanes, vtterly to dissolue the colledge at Dolway. They also challeng to themselues, a spirituall monarchie ouer all Englād. Thus I find written in the relation, pag. 71.

Beholdhere tyranny & ambition, in Iesuiticall proceedinge.

A famous Father of the Iesuits, said in plaine words to a gentlewoman of good calling, which was charitablie affected to the disgraced priests, in this manner; now is the time of try all, they that are not with vs, are against vs. If you forsake them not now, you will ouerthrow your selfe and all your posteritie for euer. This he said to affright the charitable gentlewoman, as though the state of her posteritie should be vtterly ouerthrowne, vnlesse shē adhered to the Iesuite. What more? was it not an other Iesuite with his assistant, which caused a gentle-man either to promise or to sweare, that he should stand fast vnto them, and informe whatsoeuer he sawe or heard by priests and others, done against them and the arch-priest his procēdings? they made the lay gentle man their spie, (as they haue euery where many such, as well lay-men, as women, and priests,) vpon promise on their side againe to him ỹ he should be restored to al his lands forfeited by his auncestors, in a conuictiō by an attainder, whē the world should fall on their side. The silly Gentlemā mooued with this hope, vndertooke ỹ disgracefull office, and said to his friends, that he wrought a good daies worke, when he entred this couenant. These words are set downe in the dialogue, betweene the secular priest and lay-gentleman, page. 66. page. 66.

O cruell tyrannie, o tyranous crueltie.

Loe the Iesuites proudly do promise a conquest.

Note heare gentle reader, what traytorous and dangerous people our Romish Iesuites bee. They doe not only confidently expect a conquest of this noble land, but they also proudly and malapertly promise the same to others, and besides this, they vse all cogging and lying, to allure and stirre vp her maiesties subiects, to armes and open rebellion. Let the worlde iudge, vpon how iust and necessarie cause, capitall penall statutes are made, to abandon and bridle the proud and disloyall attempts, of these traytorous Iesuites, these most damnable villaines. If their power were correspondent to their willes, they would most cruelly murder her sacred and louing person

John Gerard the Iesuite said to the Ladie Markhā of Nottinghame shire that the Iesuits would make the seculars leape at a cruft, ere it be longe. quodlib. 3. art. 10. p. 83.

together

together with all their nobles and faithful ſubiects. God no doubt, who hitherto hath ſo miraculouſly protected her moſt excellēt maieſtie, frō their villanous and bloodie hāds; hath alſo cauſed many of their owne coate (the ſecular prieſts I meane,) to conteſt and publiſh to the world in there printed bookes; their bad demeanor, their hypocriticall dealing; their contentious garboyles; their ſeditious conſpiracies; their diſloyall confederacies; their tumultuous courſes; their vnnaturall practiſes, and moſt bloodie complottes; yea, their vehement and continuall perſwaſions; their allurements and almoſt compulſions, to lay violent and bloodie hands, vpon their naturall, and vndoubted ſoueraigne, moſt noble Queene *Elizabeth*. So that hence forth, there can be no deniall made, either by themſelues or by their fauourites, of their profane and mere brutiſh proceedings; of their curſed and diabolicall purpoſes; of their horrible and bloodie attempts; and their long deſired conqueſt of this land.

Paragraph. III.

Of the malepeart ſaucineſſe, and intollerable pride of the Ieſuites.

The Ieſuites that are in England deſirous either to bring vnder bondage, or vtterly to beare downe the cleargie of England, haue attempted the ſame by a wonderfull ſtratageme. Firſt, their will is, that in euery catholikes houſe, (which houſes are inſteede of the Church,) either themſelues may be paſtors, or others deputed by them in their roomes. And if happily there be any, that do denie the faculties granted by them; or will not take notice, that ſuch aſſemblies or cōpanies of catholikes depēd on them; or will not obediently (as it were at a becke,) execute thoſe thinges, ỹ they haue commanded; ſuch ſhall be cenſured either as apoſtataes, or heretikes or tainted at leaſt with ſome infection of hereſie. ſo holy, ſo godly, ſo religious would they ſeeme to be; as nothing is holy, that they haue not ſanctified; no doctrine catholike and ſounde, that commeth not from them; no diſpenſation anaileable, that

What a malepeart ſaucineſſe is this? what greater pride can be found?

that is not granted by them; and which is worse, they haue beate into the heads of the most, that the masse is not rightly and orderly celebrated of any, but of the Iesuite. These words are set downe, in the abstracte of the memorial, in the end of the declaration page. 69.

O mortified Iesuites? O holy mē of God?

The Iesuites scorne to come to any one, but where they may be daintily intertained; they looke not after the cottages of the poore, nor minister their helpe to them, be there neuer so much neede. Thus it is set downe in the memoriall, page. 72.

O braue gallants? O humble Ie Iesuits? O poore slaues.

No Iesuite goeth to visit any one, or trauelleth from one place to another, but he is richly apparrelled, and attended on with a great traine of seruants, as if he were a baron, or an Earle. They wrangle, and reproue the priestes garments, & spendings; and yet ỹ expences of one Iesuite, is able to maintaine twentie priests, plentifully and richly. These wordes are to bee found in the abstract, page. 70.

Note here gentle reader, that it is more then time, to cut short these bad fellowes, these trayterous new vpstart Iesuits. For otherwise,, as you may see, they will raigne as tyrants ouer this land.

Paragraph. IIII.

Of the couetousnesse, and deceitfull dealing of the Iesuites.

O Iesuits where is your vow of poucrty?

The Iesuite Holt and his companions gathered, such an infinite masse of money from the catholikes in England, for dispensations, or vnder colour of expending it to their vses, as many credible affirmed it, to exceede the summe of 50000. poundes English, which make two hundreth millions of Italian scutes. These words are set downe in the abstract, page. 75. See thee thirde chapter.

Loe, I pray you, the Iesuites cā steale.

The Iesuite Percie when he escaped from Wisbish, toke frandulently from benefactors abroade, 57. poundes 17. shillings, and ỹ yeare after, he stole 27. pound of the cōmon money,

money, euen by the consent of the other his fellow Iesuites. These words are set downe in the discouerie, page. 19. quodlibet. 3. art. 4. page. 7.

¶ Another Iesuite tooke at times aboue 500. pounds, that was giuen to the priests imprisoned then at Wisbish, and imployed the same at his owne pleasure. They haue so fleéced there fauourers, that they haue beene able to sende not long since. 2200. poundes towards the low countries. These words are to bee found in the discouerie, page. 20. quodlibet. 3. art. 4. page. 70.

The Iesuites surpasse the false steward in the gospel.

The Iesuites take pleasure to forge and inuent thinges that are not, so ỳ now a dayes they are cõmonly holden for great lyars; ¶ it is come to passe, that though they sweare, men will not beleeue them. These words are set downe in the abstract, Page. 73. quodlibet. 2. art. 6. page. 39.

Loe, the Iesuits are men of good credit.

The Iesuites of Rome, doe vse to intercept all manner of letters of all men whosoeuer, not forbearing the packets neither of the Cardinals, nor of Princes. These words are to be seene in the abstract of the memoriall, page, 77. See booke. 3. aduiso. 9.

All is fish, that come to the Iesuites hãds. see the next paragraph.

Note here gentle reader, the wealth, pride, and saucie deceitfull dealing of the Iesuites, to be such and so great, that if they remaine a while vnpunished, they will not onely ouerrule the priests, but our noble Queene and all.

Paragraph. V.

Of the peremptorie and seditious dealing of Iesuites.

The Iesuits by cunning haue gotten into their hands, all authoritie, good estimation, and all the treasure of money; and so doe what they list at home, and abroade. They thrust out, and let in, hire and buy, and maintaine factions, at their pleasure. These words are to be found in the memoriall, page. 75.

The Iesuites are seditious.

All religious men hate the Iesuites.

The Iesuits haue purchased them, an hard opinion of all religious orders; euen so farre forth as to bee written a-

that is not granted by them; and which is worse, they haue beatē into the heads of the most, that the masse is not rightly and orderly celebrated of any, but of the Iesuite. These words are set downe, in the abstracte of the memorial, in the end of the declaration page. 69.

O mortified Iesuites? O holy mē of God?

The Iesuites scorne to come to any one, but where they may be daintily intertained; they looke not after the cottages of the poore, nor minister their helpe to them, be there neuer so much neede. Thus it is set downe in the memoriall, page. 72.

O braue gallants? O humble Ie Iesuits? O poore slaues.

No Iesuite goeth to visit any one, or trauelleth from one place to another, but he is richly apparrelled, and attended on with a great traine of seruants, as if he were a baron, or an Earle. They wrangle, and reproue the priestes garments, & spendings; and yet ỹ expences of one Iesuite, is able to maintaine twentie priests, plentifully and richly. These wordes are to bee found in the abstract, page. 70.

Note here gentle reader, that it is more then time, to cut short these bad fellowes, these trayterous new vpstart Iesuits. For otherwise,, as you may see, they will raigne as tyrants ouer this land.

Paragraph. IIII.

Of the couetousnesse, and deceitfull dealing of the Iesuites.

O Iesuits where is your vow of poueriy?

The Iesuite Holt and his companions gathered, such an infinite masse of money from the catholikes in England, for dispensations, or vnder colour of expending it to their vses, as many credible affirmed it, to exceede the summe of 50000. pounds English, which make two hundreth millions of Italian scutes. These words are set down in the abstract, page. 75. See thee thirde chapter.

Loe, I pray you, the Iesuites cā steale.

The Iesuite Percie when he escaped from Wisbish, toke fraudulently from benefactors abroade, 57. pounds 17. shillings, and ỹ yeare after, he stole 27. pound of the cōmon money,

money, euen by the consent of the other his fellow Iesuites. These words are set downe in the discouerie, page. 19. quodlibet. 3. art. 4. page. 7.

¶ An other Iesuite tooke at times aboue 500. pounds, that was giuen to the priests imprisoned then at Wisbish, and imployed the same at his owne pleasure. They haue so fleeced there fauourers, that they haue beene able to sende not long since. 2200. poundes towards the low countries. These words are to bee found in the discouerie, page. 20. quodlibet. 3. art. 4. page. 70.

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Paragraph. V.

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All religious men hate the Iesuites.

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gainſt, by ſome of them in moſt parts of chriſtendome, *ex profeſſo*; and in particular are baniſhed for ſuch, out of all the moſt chriſtian kingdome of Frãce, as alſo for their Spaniſh faction there. Where for all their great meanes, and flattering ballads of late made and exhibited to the king, they are not like to get in againe this yeare, nor yet the next. onely they hold in heere and there with the good Capuchines, which they may eaſily doe; for that (as one of thoſe good Friers on a time confeſſed,) they couet to haue all, and theſe couet nothing. Vpon this ground, the excellent good biſhop of Bamberge in Germany, when hee was laboured for their admittance into his reformed dioceſſe, anſwered thus; no, I brooke no ſuch Quiddits. Theſe words are to be found, in the aunſwere to the Jeſuited gentleman; page. 16.

The Ieſuites are baniſhed out of France, for their ſeditious dealing.

If any prieſt haue a conuenient place of reſidence, the Jeſuits will not ceaſe, vntill they haue caſt him out, and that by wicked meanes, by defaming him, and bringing him into ſuſpition. Theſe words are ſet downe, in the abſtract of the memoriall, Page. 74.

O what a curſed crew is this?

The Jeſuites are the firebrands, of all ſeditions. The Jeſuites by right or wrong, ſeeke ſimplie and abſolutely, the monarchie of all England. Theſe words are ſet downe in the memoriall. page. 74.

The ambition of Jeſuites, hath taken ſoting not only in prouinces and cities, but alſo in priuat families; it ſeperateth breathren one from an other, and the huſband from the wife, inflaming them with rancour and enuie one againſt an other. Theſe words are to be ſeene, in the abſtract of the memoriall, page. 76.

O deepe gulfe of ſedition?

Note heere gentle reader, that whoſoeuer loue charitie, chriſtian peace and vnitie; they muſt abhorre, deteſt, & eſchew, all Ieſuiticall ſocietie. For the end as you ſee, which that curſed broade aymeth at; is nothing els, but to diſſolue peace and vnitie, and to maintaine ſedition, and rebellion euerie where.

Paragraph.

Paragraph. VI.
Of the murders committed by Ieſuites.

I know there be diuerſe, that will thinke this hiſtorie ſtraunge, and incredible; but if it chaunce, that maſter Charles Paget doe but ſet downe the actions of father Holt, eſpecially concerning maſter Godfrey Foulgeam, (the verie cauſe of whoſe death he was,) you ſhall ſée more ſtraunge matters then this. Theſe words are in the reply vnto Parſons libell, Fol.70. pag.1. in fine. See the fift chapter, the firſt and ſecond ſections, and note them well.

Note heere gentle reader, that the Ieſuite *Holt* is flatly charged to haue beene the cauſe of the death of maſter *Godfrey Foulgeam*. Note alſo that the Rector of the Colledge of the Ieſuites in Vallidolid, with ſome of his complices, dealt moſt cruelly with one *Barkworth* a prieſt then ſtudent in the Engliſh Colledge there, after that the miniſter of the Colledge had deceitfully enticed him being ſick in his bed, to go abroad to ſhake off his feauer. They conueyed the ſaid *Barkworth* into the Colledge of the Ieſuites, and there commaunded him to put of his ſcholers robes, and to put on a ſute of ragges, which they offered him. And becauſe he refuſed ſo to doe, the Rector called in certaine of his lay brethren ſtrong fellowes, to deale with him by violence. Wherof two comming to him, catched him by the legs, and pulling them from vnder him vpon a ſodaine, threw him backward flat vpon the pauement with ſuch violence (being then ſicke and weake with a feauer,) that he was much bruſed therewith. The reſt of the lay brethren, apprehended ſome a legge, ſome an arme, haling and beating him moſt outragiouſly, and would as it ſeemed, haue murdered him in his bed, if a caſuall good hap had not hindred them. The ſtorie is long, and therefore I referre the reader to the place.

They procured Henry the third to be excommunicated, and then by degrées they murdered him. Theſe words are ſet downe, quodl.8. art.8. pag.261.

Perhaps they will pretend, that this fruitleſſe encreaſe of

of their number, is an argument of Gods blessing vpon their societie, but this were both a daungerous, and an absurd consequence. For it will be a long time, ere they come to equall the number of the Arsacides, (who were sent into France by their king a Pagan, to murther S. Lewes,) or Assasins (murtherers) men of their owne stampe. These words are to be found, in the franke discourse. Page. 88.

Let not A Jesuite become a censor of other mens writings, or doing, as temerarius; till he haue amended and satisfied for his owne temeritie, both in his doctrine of prince-killing, and other disloyaltie to ones prince and countrey. A. C. in his second letter, Page. 8. in fine.

If your maiestie please to reade, but the oration of the Polonian gentleman, made in their senate, there you shall see an Iliade of tumults and ciuill warres, amongst the Christians which inhabite those large and wast countries, stirred and excited by the onely meanes of the Jesuites; who haue there caused of late more battels to be fought, then had beene in fiue hundred yeares before. These words are put downe, in the franke discourse. Page. 89.

This is wonderfull, that in the whole troupe of the Jesuites, there was not one found (one is a small number,) and yet I say againe, there was not one, that from 89. to 94. was heard to let fall one word, that might be strained to the good of his prince, or countrey: but euermore vehement in behalfe of the Spaniard, and to qualifie the hard conceit of his gouernment. These words are in the franke discourse. Page. 95. vers. 17.

A due religion of the Jesuites: for to speake truth, to deale in State-matters, and to practise the death of princes; are as essentiall parts of their function, as their confession it selfe. These words are set downe, in the Jesuites Catechisme. Liber. 3. cap. 13. fol. 168.

Loe heere gentle Reader, it is an essentiall point of Iesuiticall function, to cause sedition, and to murder princes. From such religious men, good Lord deliuer vs.

The first breaking out of our troubles, was in the yeare 1585. at which time all that resorted to the Jesuites to be confessed

confessed, if they affirmed themselues to be good subiects, and loyal seruitors to the king, (for they were questioned vpon that article,) they were sent backe by the Iesuites, without receiuing absolution. *Sequitur*; Our kings represent the true image of God, against whom this yeare there hapned three straunge and vnusuall accidents; first, the rebellion against the late king, which they coloured with the pretext and title of tyranny; secondly, the parricidie committed vpon his person by a Monke: and lastly, the continuance of that rebellion against the king that now is, for his religion. *Sequitur*; their confessions were instructions, or rather destructions, to teach rebellion; refusing to absolue them, which eyther were not in their consciences fully confirmed, in their reuolt from the two kings, or had any inclination to acknowledge them for their soueraignes. And (which is full of horrour and detestation,) their ordinarie course was, before they would absolue them, to make them sweare by the holy gospell conteyned in their breuiaries, neuer to take these two kings for their lawful soueraignes. That which I speake, I haue by good information from many, that were faine to passe through that strait; and I know one amongst the rest, more neere me then the rest, who rather then he would giue credit to their doctrine, departed from his confessour, without receiuing absolution. These words are set downe by a Catholike papist a French man, in the booke called the Iesuites Catechisme. Lib.3.cap. 12. fol. 165. sol. 166.

Note heere gentle Reader, these important points with me. First, that not onely our English papists, but euen the French also, do write the same argument in substance; against the Iesuites, and their damnable doctrine. Secondly, that they vse confession, as an instrument of parricidie, euen of Gods annoynted princes. Thirdly, that they would absolue none, which acknowledged true loyaltie to their soueraignes. Fourthly, that they caused all those whom they did absolue, to sweare by the holy gospell, neuer to take the king now regnant nor king *Henry* his predecessor, for their lawfull soueraignes. It therefore is high time for all kings, to abandon and expell all

this

this curſed crue out of their kingdomes, territories, and dominions.

Ieſuitiſme agréeth with the Anabaptiſts opinion, in two propoſitions, in medling with ſtate matters, and in cauſing princes and kings to be murdered, accordingly to the conueniencie of their affaires. I will adde, that in the carriage of this Ieſuiticall warre within France, there was ſome conformitie of names betweene this, and that the Anabaptiſts vndertooke in Germanie the yeare 1535. for they had one Iohn Mathew their chiefe prophet, vnder Iohn Leydon their king: and one Bernard Rotman, and Bernard Cniperdolin, principall actors in their faction for the ſeducing of ſimple people; euen as our Ieſuites had their father Claudius Mathew, and Bernard Rouellet. I will not héere recite the other particulars of our troubles, being contented plainely to haue ſhewed vnto you, that our Ieſuites were the firſt ſeminaries thereof. Theſe words are ſet downe in the Ieſuites Catechiſme. Lib. 3. cap. 11. fol. 164.

Note heere gentle Reader, that the French papiſts write as ſharpely againſt the Ieſuites, as doe our ſecular popiſh prieſts. And conſequently, the prieſts aſſertions and reports of them, are of more credit in that behalfe.

The Ieſuites hauing ſet foote in Portugall, ſollicited the king Sebaſtian by all manner of illuſions, to make an vniuerſall law, that none might be called to the Crowne, vnleſſe he were of their ſocietie; and moreouer, elected by the conſent and ſuffrages of the ſame. Whereunto they could not attaine, albeit they met with the moſt deuout & ſuperſtitious prince that could be. They were the men, that kindled the firſt coales of that accurſed league, which hath béene the vtter ruine and ſubuerſion of France. In fauour of the Spaniard, they ſet on worke (to kill the king,) one Peter Barriere, whom they cauſed to be confeſſed in their Colledge at Paris, afterwards to receiue the Sacrament, and hauing confirmed him by an aſſured promiſe of Paradiſe, as a true martyr, if he died in that quarrell, they ſet forward this valiant champion, who was thrice at the verie point to execute his accurſed enterpriſe; and God as often miraculouſly

enlouſly ſtayed his hand, vntil at length being apprehended at Melun, he receiued ỹ iuſt hyre of his traiterous intention in the yeare 1593. I ſpeake nothing, but what mine eies can witneſſe, and what I had from his owne mouth, when he was priſoner. Viewe and peruſe all the iniquities, that you will, you ſhall finde none ſo barbarous as this. To perſwade an impietie (to kill a king,) and then to couer it with ſuch a ſeeming maſke of pietie. In a word, to deſtroy a ſoule, a king, paradiſe, and our Church all at a blow; to make way for their Spaniſh, and halfe-pagan deſignments. Thus is it written in the Ieſuites Catechiſme. Lib.3. cap.18. fol.185.

Note heere gentle Reader, theſe materiall points with me. Firſt, that the Ieſuites labour with might and maine, (as our Secular prieſts truly write of them,) to ouerrule the whole world. For they would haue had a generall law made, that none ſhould be made king of Portugall, vnleſſe he were a Ieſuite, and alſo elected by their conſent and ſuffrages. Secondly, that they ſuborned *Peter Barriere*, to kill his and their liege-lord the king of France. Thirdly, that they abuſed the Sacrament, to that end and purpoſe. Fourthly, that they promiſed him Paradiſe and to be canonized for a martyr, if he ſhould kill his ſoueraigne and die in that quarrell. Fifthly, that all this was done, in the honour and behalfe of the Spaniſh king. Put all theſe together, and ſee if the ſame be not the Ieſuiticall practiſe heere in England, as the Secular prieſtes haue told vs.

It happened vpon Saint Iohn Euangeliſts day in the yeare 1594. after the reducing of Paris vnder obedience to their ſoueraigne, that the king going to his chamber, accompanied with many princes and lords, found himſelfe vnlookt for ſodainly ſtroke in the mouth with a knife, ſo that neither he, nor thoſe that were with him, could perceiue it. For allone as Iohn Chaſtell who was the traytor, and but nineteene yeares of age, had giuen the ſtroke, he dropped downe the knife, and ſet himſelfe in the midſt of the preaſe. Euerie one was in a maze, and buſie to thinke who had done that trayterous deed, and it wanted not much, but that

this young youth had made an escape. Notwithstanding God would not permit that this detestable act should remaine vnpunished. By chance it was, that some one casting his eyes vpon him, he became as one soze affrighted and appald with feare. But as he promised himselfe to haue the paradise of Iesuites, if he died one of their martyrs, so also he confessed this fact moze readily and promptly, then was looked foz at his hands. Whereby by decree of the Court of Parliament in Paris, he was condemned to die. I haue no greater argument then this, to shew that the trade of murthering was lodged within their Colledges. Foz where there was any exercise of good education and studie, no scholler would haue vndertaken such a damnable determination, but such a one as was brought vp vnder them. In other Colledges, they know not what it meant to instruct schollers how to murther kings, and specially in ours. But in the Iesuits Colledges, it is contrarie and preached in their owne assemblies nothing so much as that alone. Of the which indeed, they were but too prodigall in their sermons. These wozds are set downe, in the Iesuites Catechisme. Lib. 3. cap. 8. fol. 155.

John Chastell was brought vp in the Iesuites schoole.

When our Iesuites saw themselues remoued from their princes fauour, they began to lay a snare to intrappe him. And as their societie is composed of all sozts of people, some foz the penne, others foz practise; so had they amongst them, one father Henry Sammier of Luxenburge, a man disposed foz all affaires, and resolued to any hazard. This fellow was sent by them in the yeare 1581. towards diuers Catholike princes to sound the fourd. And to say truly, they could not haue chosen one moze fit. Foz he disguised himselfe, into as manie fozmes as obiects; one while attired like a souldier, an other while like a priest, by and by a countrey swaine. Dice, cards, and women, were as ozdinarie with him, as his prefired houres of prayer, saying, he did not thinke he sinned in this, because it was done to Gods glozy. and that he might not be discouered, changing his name together with his habite, accozding to the countries where he purposed to negotiate. These wozds are to be read in the Catechisme.

techisme. Lib.3. cap.11. Fol.162.

William Crichton the Iesuite, went into Spaine by the licence of his generall. Whither he is no soner come, but he practiseth to insinuate himselfe into the kings fauour. And to that effect, drawes a tree of the descent, and pedegræ of the Infanta his daughter, shewing therein that the Crownes of England & Scotland, did by right appertaine to her; and to incite him the rather to take armes against the Scottish king, hee scattered abroad diffamatorie libels against him. Whereunto the king of Spayne giuing no eare, Crichton determined with himselfe, by letters to sollicite the Catholike Nobilitie of Scotland to the same purpose; and to that ende wrote letters in the yeare 1592. to Gourdon, and other Iesuites remaining in Scotland; whereby hee gaue them to vnderstand, in what grace he was with the king, who by his incitement was resolued, aswell for the inuasion of England, as for the restoring of the auncient Religion in Scotland. These words are in the Iesuites Catechisme. Lib.3. cap.16. fol.173.

Certaine young diuines infected with the poyson of the Iesuites, losed the reines to subiects against their king, in the yeare 1589. and Commolet the Iesuite with his adherents, sounded the trumpet of warre in their pulpets, against the king deceased. Whereupon insued those outragious disorders, which we haue seene in France since that time. These words are in ỳ Catechisme. Li.3.c.14.fol.169.

Walpole the Iesuite in the yeare 1597. deliuered a poysonous confection to Squire, therewith to make away the Queene of England his Soueraigne. The Iesuites at Doway in the yeare 1598. sent the Cooper of Iper to kill Graue Maurice of Nassaw. These wordes are set downe, in the Iesuites Catechisme. Lib. 3. cap.13. fol. 168.

It is well knowne (O Iesuites,) that your Colledge was the fountaine and seminarie, of all those calamities, which we endured during the last troubles. There was the rebellion plotted and contriued; there was it fully and wholy nourished and maintained. Your prouincials, your rectors,

your deuout superiours, were the first that troade that path, they that first and last dealt with this merchandise. Your Colledge was the retreat or Randeuous, of all such as had vowed and sold themselues, aswell to the destruction of the State, as to the murther of the king. In which your doings, you at that time gloried and triumpht, both in your sermons and lectures. *Sequitur*; this was the houre of Gods wrath, who hauing long temporized with your sinnes, thought it good to make Chattell a spurre in the hearts of the iudges, to incite them to do iustice aswell vpon you, as vpon him, that you might all serue for an example, for posteritie to wonder at. To the accomplishment of this worke, he permitted that Chastell, (who had beene nurtured and brought vp in your schoole,) should assay to put in practise your deuout lectures, and exhortations against the king; not in the countrey, but in the citie of Paris, and that his dwelling house should be, not in any obscure corner of the towne, but in the verie heart of the citie, in a house right opposite to the gate of the pallace, the ancient habitation of our kings, and of the supreame and soueraigne iustice of Fraunce. This house belonged to the father, who was so infortunate, as not to reueale to the Magistrate, the damnable intention of his sonne, whereof hee had knowledge, as himselfe confessed. God made speciall choyse of that place, of purpose to make the punishment more notorious. For which cause this house was ruinated, and raced by order, and in the place thereof a Pyramis or piller rayled, bearing the memoriall not onely of Chastels offence, but of the Iesuites also, and this to stand in opposite view of this great royall Pallace. To the ende, that our posteritie may knowe hereafter, how highly Fraunce is beholden to this holy societie of Iesus. These wordes are set downe, in the Iesuites Catechisme. Lib. 3. cap. 19. fol. 191.

Note here gentle reader with me, these important obseruations. First, that Iohn Chastell but 19. yeares of age, went about trayterously with a knife prepared for that purpose, to murther his naturall Soueraigne. Secondly, that hee the

said

ſaid youth was fully perſwaded by Ieſuiticall education and doctrine, that to murther his liege Lord the King was the readie way to heauen. Thirdly, that nothing was more freely taught in the ſchooles of the Ieſuites, then the doctrine of the killing of lawefull kinges. Fourthly, that their ſermons abounded, with this kind of maladie. Fiftly, that the Ieſuites imployed in this kind of marchandiſe, one Henrie Sammier a moſt licentious & diſſolute villaine, giuen to all vices vnder heauen. Sixtly, that he reputed all his vices for vertues, in reſpect of his godly intents and purpoſe; *viz.* Of killing Kinges. Seuenthly, that the Ieſuite *Crichton* ſollicited the Spaniſh King, to inuade both England and Scotland; affirming that the crownes of both the kingdomes, did by right pertaine vnto him. Eightly, that the Ieſuite *Commolet* and his adherents, ſounded the trumpet of warre againſt their king, euen out of the pulpets; as if it had beene an high point of diuinitie, and moſt fit for edification. Ninthly, that the Ieſuite *Walpoole* endeuoured by poyſon, to take away the life of his Soueraigne. Tenthly, that the Ieſuites at Doway, ſent the Cooper of Iper, to kill Graue Maurice of Naſſaw. Eleuently, that the colledge of the Ieſuites, was the fountaine and ſeminarie of the calamities in France. That in their colledge was all rebellion plotted, cõtriued, nouriſhed, & maintained. Twelftly, that the prouincials, rectors, and other ſuperiours of the Ieſuites, gloried and triumphed in their rebellious dealing. Thirteenthly, that a *Pyramit* is ſet vp in Paris, bearing the euerlaſting memoriall, not onely of the traytor *Chaſtell*, but of the Ieſuites alſo; that all poſterities may know, what a kind of ſeditious and trayterous people they are. I might here adde manie other moſt cruell and trayterous murders, plotted and contriued by the Ieſuites. But in regard of breuitie, I referre the reader, that ſhall deſire more of this kind of their helliſh diuinitie, to that worthie booke which the French papiſtes haue put forth, (intituled the Ieſuites catechiſme,) A golden booke indeede.

Paragraph. VII.
Of the vowes of the Iesuites.

Touching the vowes of the Iesuites. it is not amisse to put downe this corrolarie, as a fit preamble to the discourse following. To conclude, as long as we mingle the bringing vp of our youth, with this munkerie (of Iesuits,) we shall neuer be able to saue our selues from this vnhappie confusion, whereof the citie of Paris (thankes be to God.) is at this day discharged. But I speake to them, who being coozened, protecte as yet, this new monster with their authoritie. These words are put downe, in the Iesuites catechisme. libr. 2. cap. 8. fol. 97.

I will begin with the simple vow of Iesuiticall order, which I may say is new and monstrous, and which can not be tollerated in our Church, without the ouerthrowing thereof, at the least in regard of religious orders and monasteries. The first vow of their order, is that which they call the simple vow, by which he that will vow himselfe to their societie, makes at the first the three ordinarie vowes of all other religious orders; namely, of chastitie, pouertie, and obedience. And although in respect of himselfe, he may not after this vow giue ouer his profession, yet it is in the power of the generall, to dismisse him when he will, though he haue beene a Iesuite. 25. yeares. And which is more, as longe as he goes no farder then this simple vowe, he is capable of all inheritances direct and collaterall, notwithstanding the vowe of pouertie which he hath made. These words are set downe, in the Iesuites catechisme. lib. 5. cap. 9. fol. 97.

It is a new law, as also the simple vow of chastitie is, which this societie makes; which hinders mariage to bee contracted, and disannuls it after it is contracted. Ibid. fol. 98.

What new monster then is that, which our Iesuites bring from the Church, that he which becomes one of their order, may breake of his marriage, without sinning thereby

thereby against his wife? So that vpon a bare discontentment of the husband, the poore desolate wife shall remaine vnmaried, according to the lawes of Iesuitisme; and yet may not marry an other husband, because the lawes of christianity forbids it. These words are put down in the Iesuites catechisme. lib. 2. cap. 15. fol. 113.

Note here gentle reader, that the religion of Iesuites, is nothing els in deede, but an hotch-potch of *omnium githerum*, as the seculars rightly terme it. For first, they vow pouertie, and so they abandon all wordly possessions; and yet are they capable of all inheritances direct, and collaterall, after the making of their simple vow. Secondly, though gods Lawe forbid the seperation of husband and wife, sauing the case of fornication; yet they roundly dissolue wedlocke, vpon the sole and only making of their simple vow. So as wee may truely say of these Iesuites, as doe the french papistes els where in these words; the Iesuites would say, that their simple vow is a vow of a pettie dissimulation, and that they thinke to deceiue God by the same sophistrie, which the old pagan vsed, whē he said, *iurauilingua, mentem iniuratam habeo*; which protestatiō was condemned by thē of the time, though they were not christians. So saith the Iesuite, I vowed pouertie with my tongue, but in my mind I had a bird that sung an other songe. And thinking by this shift to make vs like to their new doctrine, he plaies three partes at once, the Iesuite, the heretique, and the Machiuelist. These words are put downe, in the Iesuites catechisme, libr. 2. cap. 10. fol. 100.

This reseruing of the goods (say the Iesuites,) is not for them, who haue renounced this right, but to helpe them afterward, if happily they should be dismissed. Therefore if they be not dismist, these goods appertaine to their order. Was there euer more notorious coosenage, then this? Alas, I wonder not indeede, that they very seldome dismisse their disorderly Iesuite; for in so doing, this fat morsell would fall out of their mouth. But why is ỹ Iesuite during this simple vow, kept away from his kinred? Why is he sent out of one country into another? But to the end, that if any new inheritance should fall vnto him, no man might

certainly

certainly know what his condition is, nor know howe to call in question, ẏ right he pretends. Well, in the end he is freed from his vow, that he may be out of daunger of all impeachments, and hinderances. Which done, hee shall proue himselfe to be the right heire, and yet by a watchword betwixt him and them, he shall returne afterward to the Iesuites, to bestow his goods in almes vpon them. Adde herevnto, that this is a point that toucheth the estate; that by this meanes, it is easie for the Iesuite to make himselfe in time, maister and head of many cities, townes, villages, and castles, according to the qualitie of them, whom he hath drawen vnto him. Let vs put the case, that their are a doozen gentlemen of good houses, (for such they labour to bring into their societie,) that haue made thẽselues Iesuites, and that some ciuill or forraine warres, hath taken away all their brethren; who now, but the Iesuites of the simple vow shall succeede in their inheritance, and so being admitted to thier first solemne vow, shall enrich their order there with all? And in time they will become monarches. These words are set downe in the catichisme libr. 5. cap. 15. fol. 9.

The Iesuites after their simple vow make a solemne vow, by which they adde nothing to the former; but only that by making this second, they cannot any more inherit, nor be dismist by their generall. There remaines now the third, which is the vow of three steps, by which besides pouertie, chastitie, and obedience, vowed by them; they make a particular vow of mission to our holy father the Pope, which is to goe to ẏ Indies & Turkie, for ẏ winning of the soules, if they be commanded by his holinesse. But aboue all, I make great account of that precise pouertie, which is inioyned them by their constitutions. runne through all the orders of religion, there is not one of them in which pouertie is so recommended, as among the Capuchines which line from hand to mouth, and put ouer the care for to morrow, to the onely goodnes of God The foundation of the profest, which are the Iesuites of the great vow, is to vow pouertie, aswell in generall, as in parti-

particular, as it is in all the orders of begging Fryers. But because their pouertie had neede to be expounded, let vs see the commentaries they bring vs by their constitutions. They haue three sorts of houses; one for their nouices; an other for their religious bounde by their solemne vowes, which they call the house where there Church is; and an other, which they call a colledge, for the religious, that are bound only by the simple vow; whereof some are schollers probationers, others coadiutors, some spirituall, some temporall. *In domibus vel ecclesiis, quæ á societate &c.* That is to say, in those houses and Churches, which the societie shall except of, for the saluation of soules, there shall be no reuenewes proper, either to be applied to the vestrie, or to the frame and buildinges, or for any other purpose whatsoeuer. That the societie may haue nothing to dispose of, but onely to depend vpon God, whome by his grace they serue, trusting that without reuenewes he will prouide thinges necessarie for vs, to his praise and honor. They that are professed, (that is, men of the last, great, and solemne vowe,) shall liue by almes in their houses, when they are not sent forth to any countrie, nor to take the ordinarie charge of Rectors of Colledges, or Universities, except it be vpon necessitie, or vrgent vtilitie require it, neither shall they vse the Colledges reuenewes in their houses. they shall be readie to begge from doore to doore, whē obedience or necessitie requires it. And to this purpose let there be one or two, or more appointed, to craue almes for the sustenance of the societie, which shall begge the almes simply, for the loue of our Sauiour Iesus. The houses and churches of the societie, shall not onely haue no rents, or reuenewes, but no possessions or inheritance, in generall or particular.

Gather all these particulars together, was there euer pouertie more obstinately vowed, then this? And therfore it was, y first *Pius. 5.* & after that Gregorie. the 13. ordained that this societie should be placed among the orders of the mendicants. If they would obserue that, which here is enioyned them; I would excuse them with all my heart of the

herefie of their firſt vow. And that, becauſe that after they had a long time enioyed goods, during the time of their ſimple vow, at the laſt to make ſatisfaciō to God for it, they are come to the periode of their great vow, by reaſon whereof, they haue the name of fathers aboue the other religious, yet not onely they vow from thence forwards, a beggerie, but alſo themſelues to become treaſurers thereof. I would honor them, as the true followers of Saint Peters repentance, after he had denied his maſter, and would eſteeme them aboue all the other orders of mendicants. But when ſawe you them goe with a wallet vp and downe the towne? For al this they liue richly and plentifully, not with the manna of God (for they are not children of Iſraell,) but by a notable point of Sophiſtrie, and ſee how. The houſes where theſe holy fathers dwell, are not permitted to haue any goodes, but onely their colledges are. Now ſo it is, that vnder their generals authoritie, they haue all there care and gouernment of their colledges. Theſe are the old Cincinnati of Rome, that boaſted they had no gold, but commanded them that had. In like ſort theſe maſters, though they may haue noe proper reuenewes but their wallet (which they ſcorne,) yet doe they gouerne them, ẏ haue good ſtore.

O wilie Foxes? Or religious Ieſuits.

This foundation preſuppoſed, you may eaſily iudge what will follow. For it is reaſon, that being fathers, they ſhould be fed and maintained by their children; and it is more honeſty for thē, to aſke almes of their colledges where they command, then to ſtragle vp and downe the townes to craue it. See how carefully they make ſheaues of feare for God, as Caine did, and yet herein they are the true and lawfull children of their good father Ignatius, who in all his actions, reſerued for himſelfe the principall care of his kitchen. Nothing is more familiar to them by their buls and conſtitutions, then beggerie; and yet neuer had any men better ſkill to ſcrape vp coyne, that they may liue at their eaſe. Theſe words are put downe in the Ieſuites catechiſme. libr. 2. cap. 14. fol. 10. fol. 11.

Note here gentle reader, the pouertie of the Ieſuites, which

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is wonderful. For first, they professe and vow beggerie, and yet they neuer begge. Secondly, they can haue no possessions, no inheritance, no lands, no goods; and yet they abound in welth, lands, and goods, and haue the worlde at will. Oh, who wou'd not be a begging Iesuite Frier? Thirdly, they renounce all possessions, (except their bare wallet, which they scorne and will not vse,) and yet they command both the possessions and the possessours, to come and goe at a becke. Fourthly, the professed Iesuites abandon and forsake all; but the other Iesuites, (who stand at their command,) shall refuse nothing that may be had. The fathers can teach them to fish for whales, and not for Gudgins. This then is a goodly religious pouertie.

Paragraph. VIII.

Of the miracles of the Iesuites.

Ignace the founder of the Iesuites, left a writing in a little coffer, in manner of a iornall, how thinges passed betweene the holy Ghost and him, and the visions set down, wherewith he was inspired when he made his constitutions. These remembrances were found after his death, & with great wonderment presented to the generall congregation held at Rome, in the yeare 1558. Where all that he had ordred was considered of, and then passed through the hands of their printers and stationers. You blame Ignace in your discourse for all his apparitions, and say they were impostures contriued by him, vpon which ground his societie hath coyned many fables. Pardon me I pray you, for you iudge of these matters like a punie, not like a states man. I tell you againe, I doubt not but that Ignace hath told you all his visions, whereof he himselfe alone was witnesse. But when? not in the flower of his age, when he was in action, but when sickenesse and age had broken him, and he saw himselfe at the graues brinke; perswading himselfe there could be no better meane, to establish his order after his death and confirme his statutes, thē to feede them not with these holy, but rather fained illumi-

nations. These words are set downe, in the Iesuites catechisme. lib. 1. cap. 18. fol. 64.

One Iustinian a Iesuite in Rome, called father Iustinian, counterfeited himselfe to be Leaprous, to make his cure miraculous. Againe he would haue men beleeue, that being shot with a pistoll through his garment, the bullet rebounded backe againe from his bodie without hurt, and so by the wonderfull grace of God, hee was not wounded. These matters were beleeued by the simple people at the first, but after they were founde to be false, this marred the whole roast of the Iesuites cookerie in Rome. For whē they did speake of a facer out of matters, & an impostor, they were wont to call him, a second Iustinian the Iesuite. It may be you will iudge it straunge I tell you, we neede not looke into Spaine, nor the Indies for their forgeries, sith of late yeeres they bruted it abroade in France, that Theodore Beza was dead, and that at his death, he was conuerted to our catholike apostolike romaine religion, by one of their companie: by whose example, many citizens of Geneua, had done the like, through the trauels of the Iesuits. Wee tooke it to be true a while, but after that Beza was knowen to be risen againe, he wrote certaine french and latine letters, by which he conuinced their impudencie. What a mint of fables will they haue in strange countries, which euen in the midst of vs, feare not to feede vs with such bables? Thus is it written in the Iesuites catechisme. lib. 1. cap. 17. fol. 62.

The kingdome (of Portugall) being fallen to Sebastian, the holy Apostles (the Iesuites) conceiued a hope, that by this meanes it might descend vnto their family, and dealt with him many times, that no man might from thence forward, be capable of the crowne of Portugall, except hee were a Iesuite, and chosen by their societie, as at Rome, the Pope is chosen by the colledge of Cardinals. and for as much as he (although as superstious, as superstition it selfe,) could not, or rather durst not condescend thereunto, they perswaded him, that God had appointed it should bee so, as himselfe should vnderstand by a voyce from heauen

What a coozenage is here?

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nére the sea side. Insomuch as this poore prince thus carried away, resorted to the place two or three seuerall times, but they could not play their parts so well, as to make him heare this voice. These words are set downe in the Iesuites Catechisme. Lib.3. cap.16. fol.174.

Zauier the Iesuite departing this life at Sinet, his body was rolde vp in quicke lime, that being spédily consumed, it might not putrifie. Neuertheless, being sixe moneths after carried to the towne of Goa, where he lyeth, he was found to looke as fresh and sound, as when he liued. After he was brought to this towne, there was a wax candle of a cubit long, placed at the foote of his tombe, which burnt two and twentie daies, and as many nights, & was not wasted. A man that neuer saw further then the length of his owne nose, hauing got so much fauour of the priests, as to open him Zauiers tombe, toke the dead mans hand and rubbed his eyes with it, and presently recouered his sight. Many other miracles were done by his dead corps, but I find none so famous as these two; one of his disciples hauing stollen away the whippe wherewith he beat himselfe, and a woman called Marie Sarra hauing cut of a péece of his girdle, which she wrought into siluer, and wore it about her necke, cured an infinite number of all sorts of diseases, by the bare touch of these two reliques. All these miracles were done in the Indies, and many other moe, if you beléeue Turselllin. But all these stories, are in verie déed such, as by common prouerbe we call old wiues fables, that is to say, fit to be told to simple women, when they sit spinning by the fire side. These words are to be found, in the Iesuits Catechisme. Lib.1. cap.17. fol.62. Zauier or Xauier.

Note here gentle reader, that the Iesuites would very gladly haue their first founder *Ignatius* the Spaniard, to be reputed and canonized for a Saint. And for this end and purpose, they haue deuised to publish many counterfeit and feined miracles, which they affirme in printed bookes, to haue beene done by men of their societie. But the bare rehearsall with the circumstances, may suffice for the confutation thereof. They are you see, but their owne meere inuentions, and old wiues fables.

Paragraph. IX.

Of the perfidiousnes, lying, coosnage, mutabilitie, and temporizing, which the Iesuites vse in all their proceedings and constitutions.

IN Rome the Iesuites acknowledge the Pope to be Lord spirituall and temporall ouer all Christian princes, else must they directly contradict all the extrauagant decretals, which impose the same vpon all Monarchies. It is a proposition, very familiar in the court of Rome. And in the Buls appointed for the publication of the Jubily, in the yeare 1600. Saint Peter and Saint Paul are called princes of the earth. In France the Iesuites are of another opinion. For in their pleading in the yeare 1594. they giue out, that the Pope hath no temporalities, but such as he hath by long succession of time gotten in Italy. The Iesuites are statesmen and temporisers, who hold all things honest and lawfull, which serue their turne. As in former times, when they spoke of a perfidious people, they named the Carthagenians, whereof the common prouerbe grew, *Fides punica*; the like we may now say of the Iesuites, *Fides Iesuitica*. They priuately among their friends, make a iest of perfidiousnes, and treacherie. For if you aske them, what is a Iesuite? their answere is, euerie man. Implying, that they are creatures which varie their colours like the Camelion, according to the obiect. A very fit comparison for them; for no more then the Camelion, can they borrow the colour of white, which in holy scripture figureth vertue and innocencie. A little before the king entred Paris, father Alexander Hays a Scot, seeing the affaires of that league verie much decline, it was his chance to disgorge out of the abundance of his heart, these words in a great audience, in the Colledge Clairmont, where he read the principall lecture. Hitherto (saith he,) we haue beene Spayniards, but now we are constrayned to be french. It is all one, we must formalize vntill a fitter season. *Cedendum erit tempori.*

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These were the words he vsed. And that you may not think that this maxime proceedeth from the pliantnes of their consciences, which they restraine or extend, as best fitteth their profit; their good father Ignace first taught them this dispensation, whereof they haue since made a particular constitution'. The other holy fathers founders of religion, established diuers ordinances, which they fastened, if I may so speake, with nailes of diamond in tombes of brasse, which should perpetually be obserued by munks and other religions. In the sect of Iesuites, there is nothing so certaine as their vncertaintie, as I said of late. In the Bull of Pope Paul the third, it is written as followeth. That they may make (saith the Pope,) particular ordinances, which they shall indge fit for the societie, to the glorie of our Lord Iesus Christ, and the profit of their neighbour. And that such as are alreadie made, or shall be made hereafter, they may chaunge, alter, or abolish, according to the varietie of place, time, and occasions, and in stede of them, make new; the which so changed, reuoked, or made new, we will that they be confirmed by the foresaid authoritie of the Apostolike sea, and by the same authoritie, of our specall grace and fauour we confirme them.

Out of this generall constitution, they haue drawne one particular, which is worthy to be knowne, in the 16. part of their constitutions, chap. 5. The title beginning thus. That the constitutions may not binde any man in conscience, sith the societie desires, that all their constitutions, declarations, and order of life, should be without euasion, conformable to our direction; and also neuertheless wisheth to be secured, or at least succoured, that they be not snared in any sinne, which may growe by their constitutions or ordinances; we haue thought good in the Lord, (exception taken to the expresse vow, wherewith the societie is bound to the Pope for the time being, and the three other essentiall vowes, of pouertie, chastitie, and obedience,) that no constitutions, declarations, or any order of life, shall impose any yoake of mortall or veniall sinne vpon them;

them; vnleſſe their ſuperiour commaund thoſe things, in the name of our Lord Jeſus Chriſt, or in the vertue of obedience. And againe; in ſtead of feare of offending, let loue and deſire of all perfection come in place, and let the glorie and praiſe of Chriſt our Lord & maker, be the more exalted. By the firſt article, it is lawfull for them to change and rechange their conſtitutions at their owne pleaſure, for their owne good. By the ſecond, their conſtitutions are held (in regard of the ſoule,) indifferent; ſo that the Jeſuite may breake them, without committing mortall or veniall ſinne. A law which their great law-giuer gaue them, to the end, that to Gods honour and glory there might be fewer ſinners in their ſocietie.

Oh holy ſoules: oh pure conſciences: who reſtrayning their inferiours from ſinne, take themſelues the reines, committing all manner of ſinne vncontrolled. Let vs examine theſe points without paſſion, and let let vs conſider the ſcope of theſe two propoſitions. By the firſt, no prince ſhall be aſſured of his eſtate; and by the ſecond, no prince ſhall be ſecure of his perſon in his owne kingdome. Concerning the firſt point, call to minde how matters haue béene carried for theſe 25. or 30. yeares. There hath béene no nation, where they be ſoſtered, but they would be tempering with their affaires of ſtate. I thinke they are ſuch honeſt men, as what herein they haue done, they haue vndertaken to doe it, by vertue of their ſilent conſtitutions; for if they did it by their owne priuate authoritie, the generall were vnworthie of his place, ſhould he ſuffer it. Further, this was forbiden them in the yeare, 1593. when they ſaw all their plots were fruſtrate. Admitte new troubles ſhould ariſe, theſe gallants will caſſiere and diſanull this laſt ordinance, ſuffering their companions to intermeddle as before. But what are their rules in ſuch affaires? Marrie, that is it lawfull to kill a tyrant; that a king breaking the common lawes of the land, may be depriued of his Crowne by the people. That there are other cauſes, for the which princes and great perſonages may be ſlaine. In what a miſerabe condition ſhall princes liue, if the aſſu-

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rance of their eſtate, ſhall depend vpon theſe fellowes? Let vs ſee their new conſtitutions of 1593. I will that they meule not at all in affaires of ſtate in generall termes. And that particularly, they practiſe not vpon the perſon of princes. Are they bound to obey this? Nothing leſſe. For their law-giuer chargeth not their conſciences, but in expreſſe termes; he would otherwiſe haue charged them, by vertue of their blind obedience. And this is the cauſe, that Commolet preaching ſince this new ſtatute, that there wanted a new Ehud to kill our king. and Walpole furniſhing Squire with poyſon and inſtructions, to kill the Queene of England his miſtreſſe, thought they ſinned not therein. Theſe words are ſet downe in the Jeſuites Catechiſme. Lib. 3. cap. 26. fol. 234. fol. 235. fol. 236.

It is not chriſtian charitie (O Jeſuites,) that leads you to that courſe, but Jeſuitiſh charitie. Your whole profeſſion is nothing elſe, but a particular cozning of our priuate families, and a generall villanie of all the countries, where you inhabite. Theſe wordes are put downe in the Catechiſme. Lib. 2. cap. 12. fol. 106.

The Jeſuites make oſtentation of a ſolemne decree concluded among them, that they ſhall no more intermeddle in matters of eſtate. But let vs ſee, what date this decree beares? They ſay of *an.* 1593. hath your Maieſtie then alreadie forgotten, that ſince that time they haue practiſed twiſe againſt your life? Behold the performance of this glorious decree. Doe not we know the generall exception of all their ſtatutes? vnleſſe it be for the good of the Church; an exception that extends as farre, as they liſt to ſtraine it. The Jeſuites neuer harboured in their hearts any other project, but the ſubuerſion of ſtates, diſauthorizing of magiſtrates, and ſeducing of ſubiectes from their alleageance. Theſe words are ſet downe, in the franke diſcourſe. Page. 98.

Ribadiner wrote his hiſtorie, onely vpon report of the countrey, as the further a Jeſuite goes, the lowder he lies. Theſe words are in the Jeſuites Catechiſme. Lib. 2. cap. 17. fol. 61.

The Ieſuites are iuglers.

Such iuglings and ſhiftings of late haue beene vſed by the Ieſuites, that not onely proteſtants, but alſo catholiks, yea prieſts can ſcarce tell, when they ſpeake ſincerely, when otherwiſe. Theſe words are ſet downe, in the reply to Parſons **libell.** Page. 23. 1. verſ. 2.

Theſe are ordinarie iugling tricks, which are to too familiar with our good fathers the Ieſuites. In the reply to Parſons **libell.** Page. 19. 2. verſ. 14.

Concerning the imputation of lying, ſo famous and notorious are their equiuocations, and ſo ſcandalous, that the verie proteſtants take notice thereof, to the great preiudice of our profeſſion, alwaies heretofore famous, for our truth and ſinceritie. In the replie to Parſons **libell.** Page. 23. 1. verſ. 1.

Note heere gentle Reader, theſe important points with me. Firſt, that the Ieſuites are notorious lyers, and that their owne fellowes can not tell when to truſt them. Secondly, that they are notorious coozners, and full of iugling tricks. Thirdly, that the Ieſuites acknowledge the Pope to be Lord ſpirituall and temporall, ouer all chriſtian princes. Fourthly, that the Ieſuits are notable temporizers, as who account all things lawful that will ſerue their turne. Fiftly, that the Ieſuites are ſo perfidious a people, as their faith is become *Fides punica*, the Carthagenians faith, that is, a falſe and deteſtable faith. Sixtly, that the Ieſuites will be Spaniards, or Frenchmen, or whatſoeuer elſe, if opportunitie be offered thereunto. Seuenthly, that no eſtate is free, from the villanie of the Ieſuites. Eightly, that the Ieſuites make hauocke of the Popes Buls and conſtitutions. Ninthly, that the Ieſuites change and rechange their rules and lawes, at their owne good will and pleaſure. The Ieſuites therefore are good fellowes, fit for all times, all places, and all companies.

Paragraph.

Paragraph. X.

Of the profession and Religion of the Iesuites, in generall.

The Iesuites neuer harboured in their hearts any other proiect, but the subuersion of states, disauthorizing of Magistrates, and seducing of subiectes from their allegeance. These wordes are set downe, in the franke discourse. Page. 98. 1.

Vanitas vanitatum, that religious men who should spend their time in studie and contemplation, doe take their greatest pleasure, delight, and contentment, in writing and receiuing packets of newes from all coastes and countries, making that their whole studie and trauaile. These words are set downe, in D. Elies notes vpon the Apologie. Page. 264. vers. 20.

The whole profession of the Iesuites is nothing else, but a particular coozning of our priuate families, and a generall villanie of all the countries, where they make their aboade. Thus it is written, in the Iesuites Catechisme. Lib. 2. cap. 12. fol. 106.

This is not to stand long hammering about the matter; this is to make short worke, and to tell you in a word, that looke how many cleargie men your Maiestie hath, so many subiects hath the Pope in France; and so kings concerning the cleargie, are not soueraigne princes. This is (my liege) in good french, to erect another state within your state, and another kingdome within your kingdome. These words are in the franke discourse. Page. 24. vers. 1.

If it please you to consider, what is now in practise among our Iesuites, you shall find they follow the same steps in christianisme, which Ismael first troade in Mahumetisme. Their Prophet Ismael is the great Ignatius, who with his fabulous visions, would beare the world in hand, that sometimes he spoke with God, somtimes with Christ, somtimes with our Ladie, or S. Peter. And as Ismael fetched out of

Hali, the pretended brother of Mahomet, a new branch of religion taken from the old stocke; so Ignatius christening himselfe with the new name of a Iesuit, in steed of the name of a Christian authorized from the Apostles, builded vp a religion neuer anciently obserued by our Church. Ismael vnder a new vow, changed the ancient Turban; Ignatius inducing a new monachisme amongst vs, yet retaineth not the ancient habit of munks. Ismael first assembled a handfull of people, after raised millions; Ignatius doth the like. Ismael to make himselfe great, mingled pollicie and religion together; Ignatius followed him. Ismael and his successors, were adorned and magnified by their followers; Ignatius hath beene so idolatrized, and the rest of the successours in the generalship. Ismael made himselfe be called the Prophet of God; the generall of the Iesuits termeth himselfe Gods Vicar. In these proceedings and practises, Ismael troubled and turmoyled the Mahometicall state; and shall not we mistrust in Rome, this same new Iesuited Sophi? whosoeuer suspecteth them not, is no true and legitimate child of the holy sea. These words are set downe, in the Iesuites Catechisme Lib. 3. cap. 25. fol. 230.

Note heere Gentle Reader, these points of great momẽt with me. First, that the Iesuites harbour no other proiect in their hearts, but the subuersion of kingdomes, and the withdrawing of subiects from their alleageance. Secondly, that they imploy their whole time & study, in hunting after newes. Thirdly, that their profession is nothing else indeed, but a particular coozning of your families, and a plaine villany of all countries. Fourthly, that Iesuiticall religion, is a semimonarchicall dominion, and a flat diminution of all royall regiment. Fiftly, that Iesu itisme is a new late vpstart Mahumetisme. And thus much of Iesuiticall religion in generall; let vs now see what it is in speciall.

Paragraph.

Paragraph. XI.
Of the religion and profession of Iesuites in speciall.

FIrst, the Iesuites hold and defend this proposition; *hominem non christianũ posse esse Romanum pontificem.* Thus in English; one that is not a christian, may be the Bishop of Rome. Thus it is written in the discouery. pag. 37. quod l 4. art. 2. page. 100.

Let vs admit this proposition gentle reader, with our Iesuites; perswading our selues, that the holy Ghost who made Balaams asse to speake, hath enforced them to speake the truth vnawares against themselues. For, as I haue proued at large, in my Suruey of poperie; Their owne renowmed popish writers freely graunt, that dame Iohan, a woman not a man, was once Pope of Rome. And certes, if a woman may be Pope, who by Saint Paules doctrine may not be permitted to speake in the Church: a Fortiori, an Ethnicke, Pagan, Turke, or Iew, who is no christian, may well bee the Bishoppe of Rome.

Secondly, Archer the Iesuite defended this proposition; the Stewes are as lawfull at Rome, as the Pope himselfe, or any order of religious men. the Iesuite Welton also did defend the same, against D. Bagshaw. These words are set downe in the relation. pag. 47.

Note here gentle reader, that the force of truth, and true christian religion is such, that the verie enemies thereof, doe often vnwittingly and vnwillingly acknowledge the same. for by this Iesuiticall doctrine, it followeth of necessitie, that the Popes authoritie and his being at Rome, is altogether vnlawfull; as also that all the religious there, that is, munkes, Friers, Iesuites, and Nunnes, are vnlawfull, wicked, and most execrable. which conclusion (by Gods assistance) shall be made more euident, when I come to speake of the Pope and his authoritie in particular.

Thirdly, the Iesuites hold, teach, and practise this doc-

trine, that a malefactor being condemned to die, after hée hath once made confession of his sinnes to his ghostly Father, is not tied to reueale it to his iudge; nay, it is lawfull for him to stand in stiff deniall thereof, at the time of his execution, as being cleare before God, after hee hath discharged the depth of his conscience to his confessour. Thus is it written in the Iesuites catechisme, libr.3.cap.12 fol.166.

Note here gentle reader, with what strange doctrine our Iesuites vse to feed, the humours of their deuoted vassals. And for the better clearing of the falshood thereof, thou must duly obserue with me, that if it were true, (as the Iesuites suppose, & take *pro confesso*,) that the malefactor were washed & wholy purged frō his offence, by his confession and absolution receiued at the priests hands; yet would it not follow by good consequution, that he might lawfully denie, his former committed offences to the iudge; and that for these two insoluble reasons. First, because he doth formallie tell a lie, which hee ought not to doe, as Saint *Austine* affirmeth, if he might therby saue the whole world. For to lie is euer a sinne, as all learned diuines doe teach. But that he lyeth, in saying he did not commit such a fact, all the world knoweth. The reason hereof is euident, because a murder committed not to haue beene committed, is a thing so impossible, that God himselfe cannot performe it. Neither doth this argue anie imperfection in God, but contradiction in the thing that should be done. God is truly called omnipotent, because he can doe indeed, whatsoeuer is dowable or can be done. Yet, whatsoeuer implieth imperfection or contradiction, that can he not doe; not for anie defect or impotencie in himselfe, God forbid; But for the contradiction or imperfection of that, which man requireth to be done. For this cause, God cannot bring to passe, that *Lazarus* was not once dead; albeit he could and *de facto* did, raise him vp from death to life againe. For this cause, God cannot make an other God equall to himselfe. For this cause, God cannot sinne. Yet, whatsoever neither implyeth contradiction, nor imperfection, that God can doe without all peraduenture, because hee is omnipotent. Now then, the malefactor

make well my discourse.

leſactor that hath killed a man, and is by a popiſh prieſt abſolued from the guilt of that fact; muſt perforce tell a leaſing to the iudge, when he ſaith he killed not the man; thoughwe ſuppoſe it true, that at that time hee be freed from the ſinne. For it is one thing, to haue killed the man; an other thing, to be freede from the crime; euen as it was one thinge, for *Lazarus* to be reſtored to life; an other thing, to haue beene dead. And as it can neuer be true, to ſay *Lazarus* was not once dead; ſo can it neuer be true, to ſay the malefactor did not once kill the man.

Againe, the papiſts teach generally and vniformely, that none without a ſpeciall reuelation from heauen, can know that he is in the ſtate of ſaluation, and freede from his mortall ſinnes. The malefactor therefore cannot aſſure himſelfe, that he is purged from the murder by vertue of his abſolution. And ſo we ſee, or at leſt may ſee, the fondnes of Jeſuiticall doctrine. Fie vpon it, Fie vpon it. See the end of ỹ fifth chapter, how they bind menꝫ womẽ vnto thẽ. Fourthly, the Jeſuites in Rome, acknowledge the Pope to be Lord ſpirituall ꝫ temporall, ouer all chriſtian princes. All the extrauagant decretals, impoſe the ſame vpon all monarchies. it is a propoſition verie familiar in the court of Rome, and in the buls appointed for the publication of the Jubily, in the yeare 1600. Saint Peter, and Saint Paule are called princes of the earth. Theſe words are ſet downe, in the Jeſuites catechiſme. Libr. 3. cap. 26. fol. 233.

The Jeſuites teach, that the Pope hath authoritie to excommunicate Kinges, and to transferre their kingdomes to others; as alſo to free ſubiects, from their allegance to their ſoueraignes. this is proued as well in my Suruey, as in ſundry places of this diſcourſe. yet the abſurditie here of, both the Engliſh prieſts and French Papiſts do acknowledge, and moſt euidently confute the ſame. marke their proofes, which now follow in order.

Againe, where Maſter A. C. ſaith, that power was not giuen to Saint Peter by Chriſt, to transferre *gentem in gentem*, it is both catholike, and true doctrine; and in vaine ſhall father Parſons, goe about to infring it. Theſe wordes

are

are set downe, in the replie to Parsons. libell. Fol. 97. b.17.

Neither can any lawe, or necessitie in the world, contradict or impeach the law of nature, borne with man, and alwaies remaining in himselfe. Thus it is written in the replie to Parsons libell. Fol. 42. b. 18. And in an other place of the said replie, *viz.* fol. 35. b. It is plainly and flatly auouched, that the law of *Premunire* against the Pope and Romish mischiefes, was enacted, and published with the free and full consent, of all the clergie and temporaltie.

See the eight and ninth chapters, and note them well.

This we haue said, & doe say, ỳ religious men & priests, haue not to doe with kingdomes; and those of our owne nation, which haue delt in such affaires against their Prince and countrie, we doe therein condemne their actions, and disclaime from them, as vndutifull and vnpleasant to all true English natures, these words are in the reply to Parsons libell. fol. 38. b.

Iesuite, learne this lesson of me; for I will not suffer, either our countrie-men to be infected with thy poysonous propositions, or strangers that shall reade this booke of thine, to conceiue, that the maiesty of our King is by thy comming anie whit empayred. First, we maintaine, and vphold it for an article inuiolable in France, that the Pope hath no authoritie to bee liberall of our Realme, for any mans aduantage whatsoeuer, what fault soeuer our King shall be found capable of, none excepted, the Pope hath no power, but what is giuen him by commission from God. Ye is neither that Samuel, nor that Iehoiada, who were commanded by God to doe, what they did vnder the old law. For vnder the new, which we call the new testament, there is no mention of any such matter. The Pope cannot by the power of his spirituall sword, controll the temporall.

Loe, the Pope cannot depose kinges, nor translate their kingdomes.

We hold it for an article firme and indubitable in this Realme of France, that our Kinges are not subiect to the Popes excommunication. A thinge which wee haue receiued from all antiquitie. Lothaire king of Austracia deceased

to left Lewes his brother, who was Emperour & King of Italie, to be his successour. King Charles the Balde vncle to them both seazed on it by right of occupation, as lying fit for his hand. Lewes had recourse to Pope Adrian, whoe vndertooke the quarrell for him, and summoned Charles to do his nephew right. But Charles gaue no eare to him. So the Pope went on, to interpose his censures with bitter curses and comminations. He enioyned Hingmare arch bishop of Rhemes, not to admitte the King to communicate with him, vpon paine himselfe to be depriued of his holinesse his communion. Hingmare aduised by diuers prelats & barons of France, wrot backe to the Pope, that all of them were offended, and grieued with his decree, and would not obey him. These words are set downe in the Iesuites catechisme libr. 3. cap. 17. fol. 179.

The Pope is readie to curse, slow to blesse.

Boniface the eight falling at variance with king Phillippe The faire, would needes excommunicate him, but there was neuer excommunication cost pope so deare, as that did him. For his Nuncios were committed prisoners, his Buls burnt, and Boniface himselfe being taken by Nangeret chancelor of France, presently after died for very sorrow and despight, that hee had receiued so foule a disgrace at the hands of his enemie. Wherein King Phillippe did nothing, but by the counsell and consent of the whole clergie of France. So farre was his excommunication, from falling to the preiudice of the king and his Realme; that contrariwise, it turned to his shame and confusion, by whome it was decreed.

Bennet the 13. Otherwise called Peter De Iuna, interdicted Charles the first and his Realme. The King sitting in the throne of iustice in the parliament, or high court of Paris, the 21. of May, 1408. gaue sentence that the bull should be rent in peeces, and that Gonsalue and Conseloux the bearers thereof, should be set vpon a pillorie, and publiquely notified and traduced in the Pulpit. The meaning whereof was, that the people should be taught and informed, that the king was not liable to any excommunication. Which decree was accordingly put in execution in the month of

Loe, the bearers of the Popes bull, were set vpon the pillory.

Auguſt, with the greateſt ſcorne that could be deuiſed, the two nuncios or legats hauing this inſcription vpon their miters; theſe men are diſloyall to the Church, and to the King. Theſe words are put downe in the Ieſuites catechiſme, libr. 3. cap. 17. fol. 182.

Ye hath forgot belike the notorious fact at Louain where the Ieſuites by the power and authority of the Kinge of Spaine, forbad the publiſhing of the Popes order for the vniuerſitie againſt the Ieſuites. This facte belike this good father thought to haue bene ſo ſecret, as it was vnknowne to the world, or at the leaſt forgotte. Theſe words are in ỹ reply, to Parſons libell. fol. 26. b. 21. In an other place of the ſaid reply, *viz.* fol. 42. b. 5. it is flatly ſet downe, that Pope Paule the fourth ſent Caraffe with force of armes, to inuade Naples; to whom the King of Spaine would not yeld, albeit as it is there affirmed, the Pope hath more right thereto, then the Spaniard.

Note heere gentle reader, theſe points of great importance with me. firſt, that by Ieſuiticall doctrine, a Pagan or Iew may be the Pope of Rome. Secondly, that neither Pope, Munke, Ieſuite, or Nunne, are or can be lawfull at Rome; vnleſſe the Stewes be alſo lawfull there. Thirdly, that one may denie the fact which he hath done, and that before a competent iudge; and yet neither ſinne, nor lye at all. Fourthlie, that both the Ieſuites and the Pope himſelfe tell vs, that the Pope is both Lord ſpirituall and temporall ouer all chriſtian princes; as alſo, that he can depriue chriſtian princes of their royall ſcepters and regalities. But withall forget not, that not onely the engliſh prieſts, but the French Papiſts alſo, tell vs the flat contrarie. *viz.* That the Pope hath no authoritie to depoſe Kinges, or to tranſlate their kingdomes; that the Pope cannot excommunicate kinges; that *Charles* the *Bald* contemned Pope *Adrian*, and derided his curſes and comminations; that Kinge *Philip* the faire reſiſted *Boniface* the eight, burnt his buls, and impriſoned his legates; and that all this was done, by the counſell and conſent of the whole clergie of France; that *Charles* the ſixt deſpiſed pope *Benedicts* interdict; burnt his Buls; cauſed the bringers thereof to be ſet on the pillorie; and that to be

be done in most reprochfull manner, that could be deuised by the wit of man. Fiftly, that the King of Spaine doth withstand the Pope, and his forces; and will not yeeld *Naples*, which is (his righte, as the Priestes write,) vntohim.

The secular priests giue this commendation, to the religion of the Iesuites. We desire you say they, by the mercies of God, to take heede of ineuelties and Iesuitisme. for it is nothing, but treachery, dissimulation, ambition, and a very vizard of most deepe hypocrisie. When other kingdomes begin to loath them, why should you so farre debase your selues, as to admire them? giue vs not occasion to say with the blessed Apostle; yee fooliſh Galathians, who hath bewitched you? These words are set downe, in the important considerations. pag. 39. see quodl. 8. art. 7. pag. 247.

Loe gentle reader, the religion of our Iesuites is nothing els in deed, but treacherie, ambition, dissimulation, and flat hypocrisie.

The Iesuites haue prouided that all who come out of Spaine, must sweare, vow, professe, or at least acknowledge an obedience to M. Blackewell in all thinges; yea, euen to become ranke traytours against their Prince and country; for that is principally intended. These words are to bee found in the sparing discouerie, in the end almost of the epistle, in the last page saue one.

Serue the first chapter in the first section, & note it well.

Now then, the actions of the Iesuites, tending so euidently as they doe and haue done, to the ruine, subuersion, and ouerthrow, of our Prince and country, both by secret practises, and open incursions of Spanish inuasions, (as is manifest both by their owne bookes, letters, and other dealinges, aswell in Ireland as England,) what good subiect or true hearted English man, can doe lesse thē disclame with his mouth, resist with his bloud, and open with his tongue, all such vnnaturall and treacherous attempts? We are too much acquainted therewith, and therefore bound to reueale what we know therein, when it shall be necessarie for the preseruation of our Prince and contry. These words are to be found, in the reply to Parsons libell. fol. 28. b.

All Catholikes must hereafter depend vpon Blackewell, and Blackewell vpon Garnet, and Garnet vpon Parsons, and Parsons vpon the Diuell. These words are set downe in the discouery, Page. 70. quodlibet. 6. arte. 7. page. 173.

But for the Iesuites they are so headlong and violent in these courses, that they seeme no more to regard the good of our countrie or estate thereof, then the Spaniardes themselues. For notwithstanding the manifest intentions of conquest, and subuersion by the Spaniards intended; yet do they so concurre with them, as where as the Spaniard of himselfe seemeth slow, they pricke him on continually with plots and suggestions. Witnesse father Parsons actions, concerning two seuerall nauies which miscaried; in one of which, Maister Doctor Stillington tooke his death; of the other he speaketh since, in a letter writte from Rome to Maister Thomas Fitzherbert. Witnesse this the late attempt in Irelande, in which father Archer an Irish Iesuite was a great actor. These wordes are set downe in the reply to Parsons libell. fol. 33.b.

The Iesuites dispose of the last wils of the sicke; they loue to intermedle with the mariages of many, with their temporall goods, and in deede with all thinges. they alwaies take that course with all men, that some thinge happen to their owne share, hauing mind indeede of nothing, but their own gaine. These words are set downe in the abstract, pag. 75.

Note heere Gentle reader, these important obseruations. First, that all Iesuited persons must vow to become traytors. Secondly, that all Iesuites seeke nothing els indeede, but their owne lucre and gaine. Thirdlie, that all Iesuited persons must depend vpon the deuill, who as you see heere, inspireth, guideth, directeth, and ruleth the Iesuites. From such religion, good Lord deliuer vs. Amen.

CHAP.

CHAP. V.

Of the birth, parentage, qualitie, disposition, and demeanour, of Robert Parsons the Iesuite.

The first Section, of his birth and bastardie.

ROBERT Parsons the Iesuite, is by birth a bastard, begotten vpon the bodie of a verie base woman, by the Parson of the parish where he was borne; (to wit, at Stockgersex:) and his right name is not Parsons, but Cowbucke. The said Parson of Stockgersex which begat him, did afterwards foster him, and hauing brought him vp at the schoole, sent him to Oxford, and placed him in Balioll Colledge. From whence being maister of artes, he was expelled; not for religion as he hath vanted, but for his bastardie, factious conuersation, libelling, and other misdemeanors. But hereof ye need no further information, then the said declaration; where you shall finde, that there was such lamentation at his departure from the Colledge, as for ioy he was rung thence with bels. Doctor Bagshaw being then fellow of the said Colledge, was his stifle aduersarie in his matters obiected against him; which the good father of his Iesuiticall charity, doth not when occasion serueth, forget. These words are set down in ỹ discouerie. Pag. 42. & pag. 29. quodlibet. 7. art. 10. pag. 217. quodl. 4 art. 2. in fine.

Concerning father Parsons illegitimation, I haue oft wished it had not beene vrged, being not much to the purpose. But sith it haue beene vrged, & that he denieth it, I will but aske him, why he was expelled Balioll Colledge in Oxford, and whether the chiefest matter obiected was not periurie, in taking the oath of the house to the statutes, amongst the which this was one; *Volumus, vt omnes huius collegij alumni sint legitimo thoro nati*; which was vrged against him, and offered to be proued openly. For the auoyding of which publike infamie, he made his owne resignation, writing it with his owne hand, as is yet to be seene. This is more, then I ment to haue said in this matter, being

a perſonall touch; had not father Parſons ouer much vrged the obiection, not onely as an vntruth, but alſo inuented and framed by vs. Whereby you may ſee, that the matter was not coyned by any of vs, nor ſo void of verity, as he affirmeth. Theſe words are ſet downe, in the reply to Parſons libell. Fol. 91. b. 6.

Lo, the Ieſuites vſe to preferre factious heads.

Now then for our credits with father Parſons, for his riſing by practiſes, or factious diſpoſition, I will ſay no more, but what is iuſtifiable *à parte rei, viz.* that the moſt ſtirring, medling, and practiſing heads amongſt all of our Engliſh nation, (to goe no further,) haue alwaies come to credite and preheminence amongſt them. Witnes this *per inductionem* father Parſons, whoſe factious diſpoſition hath beene euerie where ſufficiently diſplayed, with proofes ſufficient. Witnes father Heywood, and his buſie inclination at his comming into England, of which father Parſons can beare witnes, being at variance with him; and many other prieſts yet liuing in England, ſome of them hauing beene preſent at his ſynodes, where he made himſelfe preſident in the Popes name. Witnes father Holt, of whoſe diſpoſition you may read in maſter Charles Pagets anſwere to the Apologie. Witnes father Creſwell, as you may ſee in Doctor Elies anſwere to the Apologie. Witnes father Garnet, the onely chiefe actor, in all our ſtirres heere in England. I might adde father Crichton the Scot, with thereſt; and father Holt, (if he were aliue,) would take my part. Theſe then are preetie inducements, to thinke father Parſons roſe in his order, by his factious diſpoſition.

The Archprieſt muſt be a witnes, againſt his good maſter.

But for the other point concerning maſter Blackwell, let him be examined vpon his oath, whether he came not to maſter Bluet then priſoner in the Marſhalſies, vſing theſe or the like words; what meant Doctor Allen to ſend this man ouer, he will vndoe vs all. And being aſked why; he anſwered, that his expulſiõ out of Orford was ſo infamous, that it would be obiected by the proteſtants, to the diſgrace of the cauſe. Let maſter Blackwell I ſay, be vrged with this. and I adiure him, as he will anſwere it before almightie God at the latter day, to ſay the truth; & then father Parſons

ſhall

ſhall ſee we haue won our credits euen in both theſe points, beſides an hundred more already proued. Theſe words are put downe in the reply to Parſons libell. Fol.93.a.30.

Out of this ſpirit it is, that father Cowbucke (*alias* Parſons,) for all the diſparage of his birth (which not his baptiſme could waſh away,) and other his ſcandalous carriages, aſwell ſince his Ieſuitiſme, as formerly when he was an heretike in Oxford, ambitioneth the Cardinalate, forgetting how that to be a bare prieſt (though no ſuch pere,) he being a known baſtard, is againſt the canons of ỹ Church; although to be a Ieſuite (being ſuch,) well and good he may. Theſe words are put downe, in maſter A. C. his ſecond letter, page. 23. and more at large, pag.38.

What name of his, (he ſpeaketh of the Ieſuite Robert Parſons,) or but two letters of his name, find ye to this his manifeſtation of folly and bad ſpirit, whereby he not to deſerue to be burned in the hand for a vagabond? not any. No nor any durſt he ſhew, manifeſting ſo badde ſpirit, and ſo much folly in that cenſure of his, as he hath done. He is diſcouered for ſuch as he is, *viz.* a man who being the miſbegotten of a ploughman, and he a cuckwold too, vpon the bodie of a plough-man, hath accordingly demeaned himſelfe; firſt, in begetting two baſtards male and female, vpon the bodie of his owne ſiſter, betweene his age of ſeuenteene and three and twentie, which was the cauſe he ranne away (as fearing the ſheet, &c.) And ſo became a Ieſuite; ſecondly, or rather formerly and continually, by being a common alehouſe-ſquire, and the drunkenneſt ſponge in all the pariſh where he liued; thirdly, for being an heretike of the family of loue all his life, till he became a Ieſuite. Theſe words are ſet downe in maſter A.C. his third letter, pag.50. and more at large, pag. 78.

O Parſons, monſter of mankind, fitter for hell then middle earth. Thou giueſt occaſion to thinke, that thou art not a meere man, but ſome fairies brat, begotten of ſome *Incubus*, or aeriſh ſpirit, vpon the bodie of a baſe woman. Theſe words are ſet downe expreſſely, by the author of the quodlibets, quodl.8. art. 5. pag. 238. and quodl.4. art.5.

he

he is termed a sacrilegious bastard, borne of a base queane.

Note heere gentle Reader, two things of great moment. First, that when the Pope abandoned lawfull and honest wedlocke to priestes (which was euer deemed lawfull, vntill *Syricius* was aduanced to the Popedome in the yeare 385. as I haue prooued in my booke of Surucy,) then the priests had good store of bastards; one of which as the priests heere confesse, was expelled from Balioll Colledge for his bastardie, & seditious dealing, & is this day (euen by the free confession of the secular priests,) an arrant traitor to his prince and natiue countrey. Secondly, that this holy father, who must forsooth reforme the Church of England and manage euerie thing in that high and heauenly function, was to be sent from heauen with heauenly and extraordinarie gifts. *viz.* he must first be a priests, sacrilegious bastard. Then, hee must be a common drunkard. Thirdly, he must be polluted with the execrable sinne of incest, and beget male and female vpon the bodie of his owne sister. Fourthly, he must be giuen to sedition and libelling. Fiftly, he must be a ranke traytor to his naturall soueraigne. At the length, being thus qualified with supernaturall gifts, and extraordinarie graces proceeding from *Beelzebub* that notable Machiuell; he must depriue noble Queene *Elizabeth* of her royall and princely Diademe, and set the same vpon the Spaniards head; he must make a bloodie massacre, of all the nobles and other her louing subiects; he must abolish, abandon, and make hauocke, of all the ancient lawes of this Church and Realme; and so forsooth (*si diis placet*) set vp his newly deuised Monarchie, his holy so falsely named reformation.

Sect. II.

Of his notorious treasons and bloodie trecheries.

The nert point brought in by father Parsons, is the last Irish attempt; but before we say any thing to that, we must put his fatherhood in minde of his practises, concerning two other preparations, wherein he cannot denie himselfe to haue beene not onely a dealer, but also the verie chiefe and principall actor. The first was that, when in Doctor Stillington and some others got their death, which mis-

carried

carried by reason of the ignorance of their pilotes, or rather by the prouision of God, thirtie foure ships being shiuered vpon their owne bayes. If he denie this, wee haue master Thomas Leake a reuerend priest, and others witnes thereto, with whom he dealt to goe in that armie. And because master Leake refused, he intreated him accordingly. This preparation was intended, (as then was thought,) for Ireland. The second preparation was some three or foure yeares after (if I be not deceiued,) of which father Parsons maketh mention, in a letter written to master Thomas fitzharbert from Rome into Spayne, desiring to heare of the successe thereof, saying withall, that they had little hope of that attempt at Rome. This preparation (as I remember,) was in the same yeare, that the Earle of Esser went into the Ilands, and it miscaried also by tempests. These two preparations are so euident, to haue proceeded with his concurrence, & cooperation, as he no way can denie it, without the note of impudencie; so many witnesses and his owne letters, being in testimonie against him. What wise man will not laugh at father Parsons, to heare him in such sober protestation affirme, that he neuer intended, that the king of Spaine should haue any temporall interest to the Crowne of England, and yet by all his might and power seeke to make him master thereof, by inuasion and force of armes? Was the booke of titles (wherein the kings daughter, the Ladie Infanta was intituled to all her Maiesties dominions,) writ to no purpose, but to exercise father Parsons wit, ? was it a vaine speculation in the ayre, without relation to effect or end? there is a most trayterous letter of his extant, which in time may come to light. But should I labour to light a candle at noone tide? whose positions good father are these? the Catholikes in England, may fauour Tyrone in his warres, and that with great merit, and hope of eternall reward, as though they warred against the Turkes. All Catholikes do sinne mortally, that take part with the English against Tyrone, & can neyther be saued, nor absolued from their sinnes by any priest, vnlesse they repent and leaue the English. They are in the same

Parsons the author of the trayterous booke of titles.

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same case, that shall helpe the English with any victuals, or any such like thing. The most worthie prince Hugh ô Neale and other Catholikes of Ireland, that fight against the Queene, are by no construction rebels. How say you fryer Robert, out of what forge came these warlike engins? they were hammered in Salamanca the seuenth day of March, 1602. and are as you see, read hote. But what Vulcan was the workeman of them? you shall heare euerie one of them, speake for themselues. So I Iohn de Sequenza, professour of Diuinitie in the Colledge of the societie of Iesus, in the famous Vniuersitie of Salamanca, do thinke. I Emanuel de Royas, professor of Diuinitie in the same Colledge of the societie of Iesus, am of the same opinion. I Iasper de Mena, professor of diuinitie, and of the sacred scripture in the same Colledge, doe assent to these fathers sentence, as to an assured truth. I Peter Osorio, preacher in the Colledge of the societie of Iesus at Tire, am altogether in iudgement with these fathers. Now father Parsons, speake out man, haue any of your company beene practicioners in the treasons of Ireland? the Catholike author of the Iesuites Catechisme telleth vs, that all the late rebellious treacheries and murthers hæ there mentioneth, were plotted and contriued in the colledges of the Iesuites in France: and doe not these Iesuiticall professors, tell vs as much, of their owne proceedings in their colledges in Spayne, for our treasons, rebellions, and murthers in Ireland? I can be but sorie, that the auncient Christian faith and rebellion of Christ, should thus be scandalized by Machiuilians, vnder pretence of the blessed name of Iesus. We can alledge his letter written to the Earle of Angus, the 24. of Ianuarie, 1600. wherein he confesseth, that he had laboured eight or tenne yeares for his Maiesty of Scotland, and the preferment of his title, with the summe of twentie hundred crownes a yeare for two yeares together from Spayne, which were as hee saith, disbursed in the yeare 1583. and 84. as also 4000. crowns procured to ỳ same effect, from Pope Gregory the 13. by bil of exchange; which he confesseth he brought to Paris, and there deliuered it. And he saith the same had continued,

ed, if any correspondencie of gratitude, or hope had continued from Scotland; with no small assurance of farre greater matters, and aduauncement to the kings person, if the enemies since of both our Realmes (as hée saith,) had not ouerthrowne, and altered that course. This he hath in that letter, and much more. Whereby you may perceiue, what his practises haue béene from time to time, against her Maiestie and State; seeking first as you see, by large pensions from Spayne, to worke with the Scots and others, for the vntimely aduancement of his title, which must haue beene with the ouerthrow of her Maiestie, or otherwise you know, it could not haue beene. And heere I request the reader, to note these labours of father Parsons for the affayres of Scotland, to haue beene in the yeares, 1583. and 1584. in which selfe same yeare, happened the trayterous plots of Parry, Frances Throgmorton, and the Earle of Northumberland, and the practises with the Duke of Guise, Spayniard, and other English abroade, about the deliuerie of the Queene of Scots, and ouerthrow of her Maiestie; and shortly after, the treasons of Babington and his complices. Which I note, that you may see, how father Parsons courses concurred at the same instant with their attempts; and by this you may gesse, whether it be not more then probable, that he was inward with all those deuises; and perhaps some of that money was imployed, to the setting forward of those attempts, though he would seeme cleare in all things. But it is Gods will, that his owne letters and writings, should discouer his dealings. There want not other letters of his and his complices, which shew his good will towards our soueraigne and country, but these shall be sufficient at this time. These words are set downe, in the reply to Parsons libell. Fol. 65. fol. 66. fol. 67. fol. 68.

The Iesuite Parsons caused the students in Spayne, to subscribe to the Ladie Infantaes title to the crowne of England, and to what else he would, hauing gotten their names to three seuerall blankes. These wordes are

set downe, in the hope of peace, page. 22. and they are defended to be true, in the reply to Parsons libell, fol. 68. b. where it is affirmed, to be a matter verie notorious and euident, as also, that there are diuers priests yet liuing, aswell of them that were enforced to subscribe against their willes, as others that openly refused the same, who will confirme this by oath.

To come to Parsons booke of succession, what title is there, which he doth not inualidate one way or other, with bastardie, or the like, the Infanta her title onely excepted? doth he not bring the marriage of the Earle of Darford in question, to debarre that line? doth he not exclude the Scot, by the allotiation, and so in the rest? onely he leaueth the Infanta sole heire, without spot or staine. Againe, hath he not raked vp a title for the Infanta, from Iohn of Gaunt, and before? neuer dreamed of in the world till his time, to bring in her as a competitor. I am sure, he might bring in 300. at the least within our owne countrey aswell, and with as good right and interest to the Crowne. These words are set downe, in the replie to Parsons Libell. Fol. 77. a.

See more of this fellowes treasons in the next chapter.

Sect. III.

Of Parsons impudencie, and other his bad qualities manifold.

I will say, he is impudent, and hath a face of brasse, and is as shameleſſe as father Parsons; who will affirme, or denie any thing. For my selfe haue hard the foresaid incoherent speeches, from some of their owne mouthes. these words are set downe, in the reply to Parsons libell. fol. 21. 2. 22. Againe in an other place, *viz.* fol. 10. 2. 16. Thus; they are so apparantly and inuincibly confuted. as that I admire much at the mans brasen forehead, that he durst, so palpablie laye open his follies, if not his malice.

But this is but an ordinarie tricke with Parsons, and his complices; that euerie man, be he neuer so honest,

if

if he once speake against a Iesuite, must bee esteemed a bad man, and a suspected companion; marrie, if hee runne a longe with them in their courses, let him be neuer so lewde a varlet, he shall be reputed for most honest. Witnesse this, Tomson, Coulson, Tunstead, and many others of that rable, which I could name. These words are set downe, in the reply to Parsons libell. fol. 11. a 19.

Beleeue me, when I read this, I was amazed with wondering at this mans brasen visage, (he speaketh of Parsons that holy Iesuite.) Neuer did I in my life (I protest,) reade or heare so notorious wickednesse and iniustice, so impudently recounted for iust. Iesu, whither will this man goe, or what will he not iustifie and commend? Doth not all our little world know, that the erecting of the Arch-priest, was the cause of all our dissentions? How then was he procured, at our owne petition? did not M. Standish most falsely by his meanes, suggest vnto the Pope in our names a desire of such a thing, we neuer dreaming thereof? did any one priest in England send his hand, or consent with Maister Standish to sollicite any such matter? Were not the Iesuites constrained, cunningly to extort ratihabitions from the priestes themselues, by subscriptions vnto a congratulatorie letter, after that they had by forgerie erected him, and said him impugned? *Diabolus est mendax, & pater eius.* God send father Parsons more shame, more honestie, and more truth. I wonder not now, at any thing he saith, for I well see, he hath wholy giuen himselfe ouer, to the trade of fittening; with which it seemeth, he hath made sale of his conscience. These words are set downe, in the reply to Parsons libell, fol 57. a. And in an other place, *viz.* fol. 53. b. Thus; but father Parsons will neuer leaue, his old trickes of iugling. In an other place. *viz.* fol. 75. b. Thus; neither were their wits so weake, as not able to see father Parsons cunning ayme therein. Though like a Gipsey, he play at fast and loose, yet men that are acquainted with his olde trickes, can gesse at his newe fetches.

Loe, Parsons hath the trade of lying.

The complement of this chapter.

As for Don Bernardino Mendoza, it is knowne, that he was wholy affectionate to the Iesuites. and it is but an ordinarie course with the Iesuites, to bind both noble men & noble women, & others also, vnto them by vow; and yet leauing them in the world to be their instruments; of which kind in both seres, I could name some in our owne country; and therefore it is no strange thing to charge the Iesuites, to haue men in the world abroad that are theirs, and bound to them in vow, and therefore may be termed Iesuites. for what doth incorporate into a religious bodie, but the vowes thereof, amongst which obedience is the chiefest. Thele words are set downe, in the reply to Parsons libell. fol. 47. a. 23.

Note here gentle reader, what a cursed crewe of disloyall caterpillers these Iesuites be. they are not onely ranke traytors, as you haue hard at large; but so full of cozonage, and hypocriticall dealing in their pestilent sect; that no man can tell, when he talketh, or conuerseth with a Iesuite. for they are both Friars and Nunnes, both men, and women, and liue in the world to set forward Iesuiticall plots and treasonable practises, as if they were lay-people. The like was neuer heard of in the world; it is a new no religion; it is a folly of all follies; Friers are become Nunnes, & Nunnes are Friers, & all are iumbled vp together. They may dilate and inlarge their hypocriticall sect, by a most execrable and sacrilegious propagation. For Friers may begette Friers, and Iesuiticall Nunnes may be their mothers. Well, it is expedient to know these holy secular Friers, as also the religious contemplatiue Nunnes. For secret traytors are most daungerous, and not to be tolerated in a well managed common weale. Now, these gallants, these Friers and these Nunnes, are knowne to the secular priests, as heere you see. againe, they are arrant traytors, as the said priests confesse. Thirdly, the said priests, as themselues haue voluntarily graunted, are bound in conscience to discouer them. Let wise magistrates remember these points, and thinke

Remember the memorable caueat.

vpon

vpon the execution. Let them not forget, that both secret friers, and secret Nunnes, are in this Realme; and that not base Friers and base Nunnes, but nobles of the best families, noble men, and noble women. if this geare, and this treacherous dealing, be permitted a while; welladay, and welladay, may be Englands long night and day. for the Priests themselues heere tell vs, that these noble Friers and these noble Nunnes, are permitted by the Iesuites, to liue as lay-persons in the worlde; that so they may the better bee able to effecte, their treacherous and bloudie practises euerie where.

Chap. VI.

Of the Pope and his English hispanized seminaries.

Paragraph. I.

Of Parsons the Popes instrument in state-affaires.

Parsons was the speciall instigator of the Duke of Guise, an. 1583. Or there abouts, for his sodaine surprizing the Citie of London, and her maiesties person, with 5000. men; alluring him, that the Catholikes would assist him, if néede required. It is not vnknowne, what a villanous attempt the traytor Parrie vndertooke; against the life of hir Maiestie, ann. 1583. With which outragious plot, sundrie of the Iesuites were acquainted, and namely this arrant traytor Parsons; who also intituled Alexander the Duke of Parma to hir Maiesties crowne, and indeuoured with all his skill, to perswade the Duke in the right of his sonne Ranutius, to set vpon this Realme with all his force. But the attempt of anno, 1588. By the King of Spaine against hir Maiesty and this whole kingdome, is to be abhorred aboue all the rest, and to be had in perpetuall detestation. And yet in that cruell attempt, this our Iesuite was a chiefe firebrand,

firebrand, and had his hand in that pernitious booke, that was then printed for the stirring vp of her Maiesties subiects, to haue taken part with the Spaniard, if he could haue arriued. These words are to be found, in the sparing discouery. pag. 49. page. 51. pag. 52.

The high counsell of reformatiõ

A large volumne is set forth by this Parsons and his generall, called the high counsell of reformation for England, to take place and to be of force, when the catholike conquerour shall be established in great Britaine. First, no

1 religious order will that famous volumne permitte in great Britain, but Iesuites and Capuchines. Neither Benedictines, nor Carthusians, nor Dominicans must enter heere, *sicut placuit Iesuitis*; for the holy Ghost hath forsaken all other religious orders, and is onely in the Capuchenes and Iesuites. If you aske vs, why they make choise of the Capuchenes onely; we answere you, as a good Capuchene did to the like question. we suite best (quoth he,) with the humor of the Iesuits; for their drift is to haue all, and to rule all; and on the contrarie, our orders are such, as we must neitheir rule at all, neither haue any thing at all.

2 Secondly, all bishoprickes great and small, all parsonages, vicarages, and monasteries, must be no more in the hands of bishops, Abbots, parsõs, & the rest, as heretofore it was accustomed. They all must bee put to their pensions, and the father prouinciall must cull out foure Iesuites, and two secular Priests, which must be demi-Iesuits. These six vicars, these mightie great Lords, shall haue lands, mannors, Lordships, parsonages, monasteries, and whatsoeuer els, into their owne hands; allowing the Bishoppes, and the rest, pensions or stipends at their good pleasures.

3 Thirdly, no parson, no vicar, no bishop, no fellow of any colledge, must be so hardy, as once to demaund an accompte, what is become of their reuenewes, lands, and lordships.

4 Fourthly, the nobilitie must be limited also, what retinewe they shall keepe; what they shall haue to spende yeerely

peerely ; and what diet they shall keepe at their tables.

Lastly, the common lawes of our contrie must be abolished, and the ciuill brare tho sway. happie is hee, that can see and read this booke, called the counsell of reformation. These words are to be found, both in the sparing discouerie, pag. 28. 29. and in the dialogue also, page. 95. as also, quodlibet . 4. art. 2. page. 93. quodlibet. 9. art. 2. pag. 289. 5

Note heere gentle reader, these important points with me. First, that the Iesuites doe perswade themselues confidently, and would perswade all others in like manner; that they can procure a conquest of England, at their pleasure. Secondly, that themselues are the onely wise men in all Europe, at least in their owne conceits ; and consequently, that all people of all estates and condition whatsoeuer, must in reason yeelde to their counsell of reformation. Thirdly, that all bishops, parsons, and vicars, must depend vpon the Iesuiticall munks, those irreligious and trayterous fryers; a thing neuer heard of, since the world began. Fourthly, that not onely the ancient lawes of the Church, but also of the Realme, must be altered by Iesuiticall professed fryers. Fiftly, that munks (the hautie and arrogant Iesuites I meane,) must be the high treasurers of the land. Sixtly, that all the nobilitie of the land, must be censured and limited by the said Friers, what retinew they shall keepe, what summes of money they shall spend, and what diet they shall vse, Seuenthly, and lastly, that these Iesuits, these Lordly Friers, these noble treasurers of England, are lawles and independent; aboue all and vnder none; no man may call them to accoumpt ; no man may once aske them, what is become of the common treasure.

Two Priests (Maister Bishoppe & Maister Charnocke,) being messengers to Rome, sent in the name of all the rest, were imprisoned at Rome before their message was deliuered. The French Ambassadour came to the Pope and told him, that in imprisoning those two men, he had done that, whereof no example could beginen in any age. And therefore beseeched the Pope, to giue them audience.

After the Ambaſſadours departure, forthwith commeth the Spaniſh Ambaſſadour ſuborned by, Parſons, and diſſwadeth the Pope from that which he had promiſed. The French Ambaſſadour commeth againe the ſecond time, and vrgeth as before; and againe audience was granted to the Prieſtes. This being knowne to the Ieſuites, they procured the ſaid Spaniſh Ambaſſadour to come againe to diſſwade the Pope, at whoſe motion audience againe was denied, and the Prieſts caſt into priſon. Theſe words are ſet downe, in the preface to the important conſiderations. fol. 8. page. 2. See alſo Maiſter Elies notes vpon the Apologie. pag. 108. for there the ſame is auouched.

Note here gentle reader, theſe points with me. Firſt, that the Ieſuites are men, which reſpect neither religion nor conſcience, nor honeſt morall dealing. Againe, that the Pope is an vnfit man, to gouerne any one nation; and much leſſe fit, to gouerne all the chriſtian world. But all is well, his traytorous Ieſuites can doe it for him. Yea, they can rule the Pope himſelfe, For ſo themſelues affirme. Theſe are their words, in the notes vpon the Apologie, *page. 267. Parſons* for his credit (you ſay,) in the Romaine court, doth greatly let & hinder their deſignements. And this their ſaying was not manie monethes ſince confirmed, by one of his owne coate paſſing by this way; who ſaid Father Parſons could doe what he would, with the Pope.

Paragraph. II.

Of the Popes dealing in matters of treaſon.

Loe, the Pope purpoſely intended rebellion.

Pius quintus practiſed hir maieſties ſubuerſiõ; he ſent into England one Ridolphi a gentleman of Florence, vnder colour of marchandize, to ſolicite a rebellion. He moued the King of Spaine to ioyne in this exploite, for the better ſecuring of his owne dominions, in the loive countries. He denounced his bull againſt hir maieſtie, purpoſely to further the intended rebellion, and to depriue hir from hir kingdome. The Pope and king of Spaine aſſigned the Duke

Duke of Norfolke, to be the head of this rebellion. The Pope gaue order to the said Ridolphi, to take 150000. crownes to set forward his attempt. some of which mony was sent for Scotland, and some deliuered to the said Duke. King Philippe at the Popes instance, determined to send the Duke of Alua into England, with all his forces into the low countries, to assist the Duke of Norfolke. Are all these things true, & were they not then in hand, whilest her maiestie dealt so mercifully with you? how can you excuse these designements, so vnchristian, so vnpriestly, so treacherous? when we first heard these particulars, we did not beleeue them; but when we saw the booke, and found them there; God is our witnes, we were much amazed, and can say no more, but that his holines was misformed, & indirectly drawen to these courses. To proceed, the Catholikes continued as before, till the said rebellion brake forth in the North, 1569. a little before Christmasse; and that it was knowne, that the Pope had excommunicated the Queene, and thereby freed her subiects (as the bull importeth) from their subiection. Thē followed a restraint, but the sword was only drawne against such Catholikes, as had risen vp actually into open rebellion. Well, the sentence was procured by surreption, and the Pope was deceiued, as hee is often in matters of fact. These words are set downe, in the important considerations, page, 10, 11.

The Duke of Norfolke a traytour.

King Philip appointed the Duke of Alua, to aide the Duke of Norfolke.

Ergo the Pope may erre.

Rebellion in the North. 1569.

Maister Sanders also telleth vs, that Maister Morton and Maister Webbe two secular priests, were sent by the pope before the said rebellion, to the Lords and gentlemen in the North, to excite them with their followers, to take vp armes against their soueraigne. And the rather to perswade them thereunto, they signified to them by the Popes commandement, that her maiestie was excommunicated, and her subiects released from their obedience. And the said Maister Saunders doth iustifie the commotion, and ascribeth the euill successe it had, to the ouerlate publishing of the Bull, it being not generally knowne of, till the yeare after, when Felton had set it vp vpon the Bishoppe of Londons gate.

Loe, euery thing tendeth to rebellion.

These words are set downe in the discouerie afore said, Pag. 12 in the said important considerations, page. 13. The Priests confesse, that Maister Saunders doth to much extoll the said rebels; because say they, they were men arraigned and executed by the auncient lawes of our country, for high treason.

In the place alleaged, the Priests confesse, that Parsons and others of his coate, haue since followed the former intollerable and vncatholike course. They confesse also, that with in foure or fiue yeares, it was commonly knowne to the Realme, what attempts were in hande by Maister Stukeley, and Maister Saunders, for an interprise by force in Ireland; in which action Maister Saunders being to much Iesuited did thrust himselfe in person, as a chiefe ringleader, for the better assisting of the rebells. and whilst these practises were in hand in Ireland, Gregorie the 13. reneweth the said Bull of Pius quintus, and denounceth hir maiestie to be excommunicate, with intimation of all other particulars in the former Bull mentioned, which was procured no doubt by surreption, the false Iesuites daring to attempt any thing, by vntrue suggestion, and lewd surmises; which Iesuites as the diuell would haue it, came into England, and intruded themselues into our haruest, being the chiefe instruments of all the mischiefes, that haue beene intended against her maiestie, since the beginning of her raigne. Their first comming was in the yeare 1580. Campion the Iubiect, and Parsons the prouinciall, Alias bastard Cardinall Cowbucke, as you haue heard alreadie.

The priest Saunders, was the King leader in rebellion.

Loe, the deuill brought the Iesuits into England. Ano. 1580.

In the said important considerations, pag. 22. it is set downe, how the Pope by the instigations of the Iesuits, plotted with the King of Spaine, for the assistance of the Duke of Guise against the Queene of England. For the better effecting whereof, Mendoza the Iesuite and ledger for the King of Spaine in England, set on worke Frauncis Throckmorton and diuers others. two others also about the same time viz. ann. 1583. Arden and Sommerville, were purposed and had contriued how they might lay violent hands

Mendoza is a Iesuite.

See impors. cõfid. p. 11. 14. P. 23. 18.

hands vpon her Maiesties sacred person. And Doctor Parry the same yeare, was plotting with Iesuites beyond the seas, how he might haue effected the like villanie. About the same time, the Earle of Northumberland, was brought into the plot of the Duke of Guise. Hereunto may be added, the notable treasons of Anthonie Babington and his complices, in the yeare 1586. the treacherie also of Sir William Stanley the yeare following 1587. in the page. 40. it is confessed, that Cardinall Allen and Parsons, published the renouation of the Bull by Sixtus Quintus; so as the Pope must needes be condemned, to haue dealt in matters of treason, and to haue beene the chiefest author thereof. For in his name, and vpon his pretensed authoritie, the others did all that was done; and without him they durst not haue done any thing, as is euident by this discourse.

Important considerat. p. 22. 24. & p. 23. 18.

Paragraph. III.

Of the Popes Seminaries.

That the Pope did erect his seminaries, for to withdraw English subiects, from their due obedience and allegeance to their naturall soueraigne; it may and doth appeare most euidently, by his first mission of his seminaristes, into the Realme of England. For I pray you, when Sherwin, Ruston, and Birket, were sent into this land from Rome, (who were the first that came from thence,) did not the Pope send with them at the same time, the Iesuites Campion and Parsons that priestly bastard? I wote he did, my selfe was *testis oculatus*, being then one of that Colledge. And how did he send them? Mush, one of these secular priests which now stand against these Iesuites, can tell as well as my selfe, because he was then of the same colledge at Rome. I know, and he knoweth, that the excommunication was then renewed in fresh print, and common in euerie mans hands. my selfe had one of them at the same time. In which Bull, her Maiestie was denounced to be excommunicate,

Gregory 13.

to be an vsurper, and pretensed Queene of England, and all her subiects were thereby absolued, freed, and discharged, of their allegiance to her. In this manner furnished, these good fellowes receiue the Popes blessing, and their *viaticum*, which was a good one I warrant you, and so they march towards England. Who forthwith after their arriuall, (as you may read in the important considerations, Page. 14.) bestirred themselues, as the diuell would haue them, (for these are the verie wordes of the priests,) like a tempest, with great brags and challenges; and Parsons forthwith fell to his Iesuiticall courses, of which you haue heard copiously, in the chapter next afore going. Touching the erection of popish seminaries, who so listeth, may read at large in my booke of motiues, in the chapter of dissention.

CHAP. VII.

Of the English hispanized Seminaries, and the intent of their erection.

IT is apparant, that the seminaries in Spaine were intended by father Parsons, of purpose to cause a conquest, and to bring this land into the bondage and slauerie of the Spaniard. quodl. 8. art. 10. pag. 278.

The Iesuites haue beene plotting about this Monarchie, these twentie yeares together. That is to say, how to bring both states ecclesiasticall and temporall vnder their subiection. For this cause it is, that father Parsons so speedily obtained of the king of Spayne, there to institute three seminaries on his Maiesties costes and charges; that graines and indulgences must be published in England on the Spanish behalfe, for all that take his part; that all who come out of Spayne, must sweare, vow, professe, or at least acknowledge, an obedience to master Blackwell in all things; yea, euen to become ranke traytors against their prince and country, for that is principally intended. These words are set downe in the end of the preface, which is annexed to the sparing discouerie.

Parsons

Parsons caused diuers by fayre meanes and threats to subscribe, that in all conferences they should when they came into England, aduance the Infantaes title, not intending therby to erect her Maiesties death, but by all meanes to remoue her, from the present possession of her royall estate. These words are set downe in the discouerie, Pag. 57. as also in the important considerations, Page. 34. See the 16. Preamble.

By these testimonies gentle reader, two things are cleared; the one, that *Parsons* the Iesuite, *aliàs* bastard *Cowbucke*, taketh vpon him as roundly as traiterously, to place and displace, to put on and take of royall Diademes, at his good will and pleasure. The other, that the three English hispanized seminaries, erected in Saint Lucars, Siuill, and Valledolid, are and must be mainteyned, to further, ayde, and assist, the Spanish bloodie intendments, against their vndoubted soueraigne and natiue countrey.

CHAP. VIII.

Of the Popes authoritie.

I Haue discoursed at large of this theame, in my booke of motiues. I meane heere to speake thereof onely, as the printed bookes published by the secular priests, haue ministred occasion to me. Where I wish the indifferent reader, to marke well what I shall by Gods helpe, deliuer in this behalfe. In which my dispute, I will for perspicuitie sake, proceede by way of sections. See the fourth chapter, in the 11. Paragraph.

Sect. I.

Of the Popes fact in assoyling her Maiesties subiects, from their homage to her.

TOuching the Bull of Pius Quintus, and the same since confirmed by Gregorie 13. against her Maiestie; as neither the Spaniard, nor any other forraine power, is eyther by expresse or implied termes thereof, incited to dominion ouer this land, as little are English hearts therby disallegeanced so from her Maiestie, as to concurre with any forraine inuasour. For though the said Buls vpon her

See the 4. chapter. the 6. Paragraph.

her Maiesties excommunication therein promulged, doe *de facto* alloyle the subiects of this Realme from their homage to her; it therfore followes not, that they must and ought to be parties against her Maiestie, and their country to a forraine power, howsoeuer pretending euen Religion, or the ciuill good thereunto. For that were to confer the Popes act so ouermuch in religion, and grace, as to the destruction of nature, which were against the marime aforesaid. These words are taken out of the answere, to the Iesuited gentleman, Page. 39.

Sect. II.

Of power granted to Saint Peter.

A Man to goe against his owne countrey, is and euer was holden in the ciuill part of the world, an act *contra ius gentium*; also vnnaturall, yea against all grace. Besides, that Christ neuer did delegate any such power to S. Peter, as *tradere gentem in gentem*, that being a meere temporall reuenge, and he but his vicar spirituall.

Sect. III.

Of the confirmation of the power, named in the former Section.

SAint Peters commission against transgressing kings and kingdomes, is no more then onely to denounce by excommunication, and other the like ecclesiasticall censures, Gods displeasure against them for their transgression, and not to exercise the secular sword at all. These words conteyned in the third and second sections, are set downe in the answere to the Iesuiticall gentleman. Page. 40.

Sect. IIII.

Of the explication of the former confirmation.

I Say againe, I doe not see, howe that chaire and those keyes to be imbrued in blood, and to atchieue conquests,

queſts, eſpecially ſuch a tradition as of England to Spaine by the ſword, can any wayes ſtand, eyther with Chriſts, or his ſaid vicars honour. These words are ſet downe in the anſwere to the Jeſuited gentleman. Page.42.

Sect. V.

Of the obeyſance to the Popes comamundement.

WE all of the ſecular cleargie, doe with one aſſent vtterly renounce both Archpriеſt and Jeſuites, as arrant traytors to their prince and countrey, whom to death we will neuer obey; no, if the Popes holineſſe ſhould charge vs to obey in this ſenſe, to aduance an enemie to the Engliſh crowne, we would neuer yeeld to it; as by no law of nature, of nations, or of man, to be compelled therunto. These words are ſet downe, in the preface to the important conſiderations. Fol. 9. pag. 2.

Sect. VI.

Of the Popes flat commaundement, in matters of treaſon.

THe ſecular prieſts hau ng told vs, that the Pope denounced his Bul againſt her Maieſty, purpoſely to ſuffer the intended rebellion, & that he gaue order to Ridolphi the Florentine to take 150000. crownes to ſet forward the ſaid attempt, and much other matter to the like effect, whereof I haue ſpoken at large in the firſt chapter; doe adde therunto theſe erpreſſe words; when we firſt heard theſe particulars, we did not beléeue them, but would haue laid our liues they had beene falſe; but when we ſaw the booke, and found them there; God is our witneſſe, we were much amazed and can ſay no more, but that his holines was miſinformed, and directly drawn to theſe courſes. These words are ſet downe in the important conſiderations, Page. 10.

The Pope is the cauſe of all rebellion.

Now, out of theſe waightie and important points conteyned in theſe Sections, certaine concluſions are neceſſarily inferred, for which I haue reſerued the next chapter, wiſhing the reader ſeriouſly to obſerue the ſame.

CHAP. IX.

Of certaine memorable concluſions, worthie to be kept in perpetuall remembrance.

The firſt concluſion.

Read the 4. chapter, in the 10. & 11. Paragraph.

THe biſhop of Rome hath no authoritie deriued from Chriſt, or S. Peter, by which he may lawfully depriue and diſpoſſeſſe her Maieſtie, (that now moſt happily raigneth ouer vs,) from her royall Diademe and regalitie; and giue the ſame to the king of Spayne, to Iſabella his ſiſter, or to any other forraine potentate whoſoeuer. This concluſion is effectually proued, by all the ſections of the former chapter. For in the firſt ſection, this authoritie is ſaid
1 to tend to the deſtruction of nature, which power is denied to the Pope. In the ſecond ſection, it is flatly affirmed, that
2 Chriſt neuer gaue any ſuch power to Saint Peter, whom all papiſts will grant to haue had as great power, as their Pope hath, I am ſure. In the third ſection, it is ſaid plain-
3 ly, that Saint Peters commiſſion was onely to denounce by excommunication, Gods diſpleaſure againſt trangreſſors of his lawes. In the fourth ſection, it is auouched, that this
4 kinde of proceeding, doth neither ſtand with Chriſts ho-
5 nour, nor with his vicars. In the fift ſection, it is affirmed in plaine termes, that ſubiects can not be charged to obey ſuch a commaundement; and the reaſon is yeelded to be this, becauſe it is againſt the law of nature, of nations,
6 and of man. In the firſt ſection, the prieſts grant the fact, and know not how to excuſe the ſame. Yet, they ſeeme to haue a great deſire to excuſe the Pope, if poſſibly they could tell how. And therefore they ſay, he was miſinformed, and indirectly drawen to theſe courſes. For which reſpect, I will put downe the next concluſion.

The ſecond concluſion.

THe pope was neither miſinformed, nor indirectly drawn to deale as he did, in the matters of treaſon. I proue it

many

many waies. First, because he knew, that our gracious Ladie Queene Elizabeth, was heire to the crowne of England by succession in blood royall; that she was opposite to his vnholy holines in religion; and that the crowne was set vpon her head, by Oglethorpe the bishop of Carlell, a papist to his owne liking. 2. Because he knew his owne plottings in that matter; viz. that he did excommunicate her Maiestie, that he did depriue her from her kingdome by his Bull, that he did pronounce her an vsurper; and that he discharged, absolued, and freed all her subiects, from their allegeãce to her. 3. Because he knew Ridolphi the Florentine, the king of Spayne, the Duke of Guise, and Stukeley, to say nothing of the rest. 4. Because, he denounced his Bull as thẽselues grant, purposely to further the intended rebellion. 5. Because he designed Ridolphi, as the priests also grant, to take 150000. crownes to set forward the said attempt. So then, it is verie ridiculous, to say the Pope was misinformed. For euerie thing was truly related to him, and he was ignorant of no important point. No, no, he will not say, as the priests doe, that hee hath no such authoritie. For the Iesuite Bellarmine ascribeth the saide authoritie to the Pope, and defendeth it in that verie booke, which hee dedicated to the Pope himselfe; which booke is this day in print, in all or most parts of Europe. If the priests doe not recant this point, and submit themselues to his holinesse; I am well assured, they must smart for the same. I would therefore aduise them, that as they haue wisely renounced the Iesuites and the Archpriest; so they will also (as I haue conceiued some hope therein,) renounce the vsurped and diabolicall authoritie, which the bishop of Rome falsely chalengeth to himselfe.

1 See the 4. and 5 chapters, and note them well.

2

3

4

5 This doth confound the secular priests.

The third conclusion.

THe Pope euen by the doctrine of the secular priests, hath erred iudicially in a matter of faith. For the proofe whereof, we must obserue first, that the Pope hath no authoritie, neither from Christ, nor from Saint Peter, to trans- 1

late kingdomes, *tradere gentem in gentem* or to giue the Dominion of one prince to an other. He hath no such power granted him, vpon the face of the earth. Thus much is freely granted in expresse termes, by the testimonie of the secular priests. Their words are set downe in the chapter next aforegoing. Sect. 2.

2 Secondly, that the Popes power is wholy spirituall, and that hee can no way proceede against transgressing kings and kingdomes, but onely in denouncing Gods displeasure against them by ecclesiasticall censures. Thus much the priests grant, Cap. 8. sect. 3.

3 Thirdly, that such a tradition as of England to Spaine by the sword, can no way stand, eyther with Christs honour, or his vicars. Thus much the priests graunt. Cap. 8. sect. 4.

4 Fourthly, that to obey the pope, in that he seeketh to advance an enemy to the crown, is against the law of nature, of nations, and of man. And consequently, that such a commaundement ought not to be obeyed, neyther will the priests obey the same. Thus much the priests confesse freely, Cap. 8. sect. 5.

5 Fiftly, that the pope hath *de facto*, thus commaunded. This I prooue by two strong reasons. First, because the Iesuite Parsons did charge the English priests vnder paine of excommunication, to ioyne themselues foorthwith with all their forces to the Spaniards, against our most gracious Ladie Queene Elizabeth. Secondly, because Cardinall Allen did affirme openly, that the pope had made him cardinall with intent to send him as his Legate, for the swéter managing of the said great affayre. I will heere alleage their expresse words, as the secular priests haue published them in print. Thus they write;

O grace-lesse Cardinall.

Father Parsons ascribeth it to error of conscience, and want of courage, terming the same an effeminate dastardy, that we had then suffered her maiestie almost 30. yeares to raigne ouer vs. He threatned vs with excommunication, and vtter ruine both of our selues and all our posteritie. if

O most cruell and bloodie villaine.

we

we did then any longer obay or aide, defend or acknowledg, her highnesse to be our Queene or superiour; and did not forthwith ioyne our selues with all our forces to the Spaniards. The good Cardinall Allen by Parsons meanes is drawne to say, that the Pope had made him Cardinall, intending to send him as his legate, for the sweeter managing of this (forsoth) godly and great affaire; and to affirme vpon his honor, and in the word of a Cardinall, that in the fury of the Spaniards intended conquest, there should beeas great care had of euery catholike, and penitent person, as possible could be. And to allure the nobilitie of this Realme, he promised them to become an humble suter on their behalfes, that (so as they shew themselues valiant in assisting the King of Spaine his forces,) they may continue their noble name and families. These words are set downe in the important considerations, page, 25. 26. quodl. 8. art. 7. page. 247. See the fourth booke and the fift chapter in the first section, and note it well.

See the third booke in the third aduito.

Fie, fie shal the nobilitie depend vpon the courtisie of the Spaniards goodly new no recompence to all.

Sirtly, that by popish doctrine, euery papist is bound in conscience, to employ his person and forces by the popes direction. For in iustifying the disloyalty of Sir William Standley, a worthy papist laid downe this ground. *viz.* that in all warres which may happen for religion; euery Catholike man is bound in conscience, to imploy his person & forces by the Popes direction; *viz* How farre, when, and wher, either at home or abroad, he may and must breake with his tempozall soueraigne. These wordes are sette downe, in the important considerations, page. 24. See the fourth booke and fift chapter, and note it well in the first section. 9

Out of these obseruations well marked and throughly pondered, the verity of my third conclusion, is inferred of necessitie. For first, seeing it is a matter of conscience, faith, and religion, to follow the Popes direction in all warres concerning religion, as is proued in the firt obseruation; 1

Secondly, seeing the Pope hath intended, willed, directed, and commanded, his english Priests & other his popish vassals, to ioyne themselues with the Spaniard, and to assist 2

them with all their forces, as is proued in the first obserua-
3 tion. Thirdly, seeing the Pope hath no such power and authoritie, as he may or can lawfully so will direct, or command, as appeareth by the first, Second, third, and fourth, obseruations; it is so euident, as none hauing but common sence can denie the same, that the Pope hath erred *de facto*, euen iudicially, and in a matter of faith: when he affirmed it to be lawfull, and a matter of conscience, to obey his wicked and most execrable sentence; when hee appointed the English preists and others, to take part with the Spanish powers against their soueraigne. And heere by the way, the gentle reader may note this excellent and golden corollary; *viz.* that though the preists and all Papists hold it for a cõstant maxime, that the pope is the onely iudg in controuersies; yet doe the preists now when the case toucheth themselues, take vpon them to censure the Pope, and to say bouldly. that they will not, because they are not bound, in such and such cases to obey him. Marke well for Christs sake, it is not my doctrine, but the doctrie of the secular Priests; and so of greatest force against them, and all other papists.

It is lawfull for euerie christiã to iudge of the Popes doctrine. See the sixt quodlibet art. 10. infine and the apologie. page. 17.

The fourth conclusion.

THe Pope hath no authoritie to assoyle or exempt the subiects of this Realme, from the homage to her maiestie. This conclusion is cleare and plaine, by the free grãt and open confession of the secular Priests; where and when they write in expresse tearmes, as you haue heard in the chapters a foregoing more then once; that the Pope hath no power ouer ỹ law of nature, which is indæd the law of God; & therfore he is no more to be obeyed therein, thẽ if he should command to commit adulterie, incest, or to murder our selues, or our parents, that I may vse the preists, their owne words. And the case is euident. to euery childe. for who knoweth not, that no inferiour hath power, to chaung or alter the law of his superiour. And yet is it cleare I weene, euen in the opinion of euery papist, that God is

For the proofe, see the fift aduiso in the third reaſõ and note it well.

the

the Popes superiour, and so the Pope hath not to chaunge or alter his law. Now the difficultie is this, if there be any difficultie at all; whether the Popes fact, in alloylinge subiects from their loyaltie, be against the law of nature, or noe. To which I aunswere briefly, that it is so. And I proue it, because our allegeance to our soueraigne, is cõprised in the first precept of the decalogue, which is morall, and of the law of nature, vnder the name of parents. For in the name of parents, are contained and vnderstood al superiours, by what title or name soeuer they be termed. all both old and late writers without exception, doe so hold, write, and beleeue. If any papist can this denie, let him put downe his reasons, & I am readie to reply vpon him. But I suppose, none of thẽ will oppose himselfe, against this vndoubted truth. I therefore conclude, that the late bishops of Rome shew who and what they are, when they proudly take vpon them, to alloyle subiects from their allegeance, and naturall obedience to their Prince.

CHAP. X.

Of the secular Priests, and there late Printed Bookes.

Paragraph. I.

Of there religion in matters of state.

THe secular priests professe themselues to hould constantly, euery point and article of the Romish faith. For thus doe they write; name that article, or one point of the catholike Romish faith, wherein the secular priests doe either stagger in themselues, or seeke to seduce you. These words are set downe, in the preface to the important considerations, fol. 4. page. 2.

Touching this demande, I haue thought it worth the labour to make a syncere answeare vnto the priests, out of their owne papers and writinges published to the iudgement of the world. Partly, that they themselues may see (if they will not continue obstinate.) their owne folly in religion,

gion, as also the great absurdities, which thereby they do vnwittingly and vnwillingly admit and defend. Partly also, that others may dislike their religion, and more zealously embrace the truth. First therefore, the bishoppe of

1 Rome holdeth, that he may and can absolue subiects from their allegeance, and depriue her maiestie from her royall diademe. The Iesuites affirme it. Cardinall Allane approued it, and your selues haue granted the same, as I haue alreadie shewed. Now, either you, (the secular priestes I meane,) hold the same opinion, or not. If ye doe not, then are ye not such perfect papists, as you write. If ye doe so hould, then are you traytors against your soueraigne, as well as the Iesuites, whome yet your selues tearme arrãt traytors, as they are indeede.

See the fourth booke and fourth chapter, in the 5. section.

2 Secondly, the Pope houldeth, That Queene Elizabeth is not the lawfull Queene of England, but an vsurper and pretensed Quæne. You know it, you write so. Now, if you hold not so, you are not perfect papists. If you hold so, you are arrant traytors. Beare with mee for my wordes, youre selues haue prouoked mee therevnto.

3 Thirdly, the Pope holdes, that her maiesties subiects may and ought, to take part with the king of Spain against her. If you hold not so, you are not perfect papists, If you hold so, you are ranke traytors.

See the fourth aduiso, in the answere to the sixt reason.

Fourthly, the Pope holds, that he ma yconsecrat grains, and *agnus deis*, and graunt pardon to all them, that will take parte with him against our soueraigne, and vse them as signes and seales of that couenant. If you hold not so, you are not perfect papists. If you hold so, you are traytors.

4 See the preface to the discouerie, in the end.

5 Fiftly, the pope holds and his papists with him, as I haue shewed; that subiectes must in conscience follow his direction, in all warres for religion. If you hold not so, you are not sound Romish catholikes or papiste. If you hold so, you are traytours.

Master Saunders a secular priest, iustifieth the rebellion in the North, and holdeth the Earles with their adherents,

rents, to be glorious martyrs. Morton and Webbe doe hold the ſame opinion, who are likewiſe ſecular prieſts. the Jeſuites at Rome are of the ſame ſtampe, and defend the ſame treaſon in the higheſt degrée. for Alphonſus the Jeſuite then rector of the Engliſh colledge in Rome, cauſed the Organs to be ſounded in the Engliſh chappell, & all the ſtudents to come to the chappell, (of which number my ſelfe was one.) and then and there hee himſelfe putting on his backe a white ſurpleſſe, (to ſignifie forſooth, the puritie of the matyrdome,) and the ſtole about his necke, ſange a collect of marrtyrs; ſo after his manner, canonizing Campion the rebell for a ſaint. This to be ſo, John Muſh, one of theſe ſecular prieſts, knoweth right well, and cannot denie the ſame, ſeing himſelfe was then preſent in the colledge at Rome. which publique ſolemnitie, for a traytorous Jeſuite, (Campion I meane,) Alphonſus durſt not haue attempted doubtles, vnleſſe he had firſt obtained the conſent of his generall; neither yet would ỹ generall (for he durſt not ſo haue done,) haue approued the fact, if he had not had the conſent of the Pope, whoſe conſent is the conſent of all the popiſh Church. To which I muſt needes adde, that it is vſuall amonge the Engliſh papiſts, to keepe the relikes of Campion, Sherewin, and the reſt; and to pray vnto them, as vnto the ſaints of God. Now, if you ſecular prieſtes hold not thus, you are not ſound papiſts. If you hold ſo, you are arrant traytours. So then, the ſeculars are either not perfect papiſts, or els arrant traytours like the Jeſuites.

Campion is canonized for a Saint.

The Seculars are either traytors, or not ſound papiſtes.

Paragraph. II.

Of the ſtaggering of the Secular Prieſts, in their aſſeuerations.

THe prieſts write, that they cannot be iuſtly charged, to ſtagger in any point. Let therefore the indifferent reader, be an indifferent iudge in this behalfe. Marke the diſcourſe. The ſecular prieſtes tell vs in their important conſiderations, page. 24. that a worthy man hath laid down

I

This worthy man was. Cardinall Allen.

this for a ground, that euery catholike is bound in conscience, to employ his person and forces by the popes direction, and at his becke to breake with his soueraigne. This ground worke you see, is flat treason, and yet the priestes tearme him a worthy man, that laid the same. But howthey can this doe, and not stagger in their affirmance, let others iudge.

2

The priests likewise write in their important considerations, page. 26. that Allan confessed openly, that the pope had made him Cardinall, for the sweeter managing of the Spanish forces; and yet with all, they tearme him the good Cardinall. on the one side, they condemne the Spanish forces; on the other side, they commend the chiefest agent, in that most bloodie and traytorous complot. Againe, in one place they say, they professe their obedience to ỹ pope; in an other place, quodl. 8. art. 1. They graunt, they may not doe ought against parliament statuets. Loe, how they stagger.

Quodl. 8. art. 5. page. 223.

3

The priests say further, in their important considerations, page. 15. and put downe these expresse words; we had some of vs greatly approued the said rebellion; highly extolled the rebels, and pitifully bewayled their ruine and ouerthrow. Many of our affections were knit to the Spaniardes; and for our obedience to the Pope, we all doe professe it. The attempt both of the Pope and Spaniards failing in England, his holinesse as a temporall prince, displaied his banner in Ireland. The plot was to deprive hir highnesse first from the kingdome, if they could; and then by decrees, to depose her from this. In all these plots, none were more forward, then many of vs that were priestes. These are their owne wordes. Out of which I note first, that both the Pope and Spaniards wherefully bent, to depose our graticus Queene Elizabeth, from Ireland and England by degrees. Secondly, that the priestes greatly approued this rebellious course. Thirdly, that the priests highly extolled the rebels. Fourthly, that their hearts were knit to the Spaniards. Fiftly, that the priests did and still doe professe, their obedience to the Pope. Sixtly, that in

See quodl. 8. art. 6. pag. 243.

Behould, how God inforceth the Papists to disclose the very truth. truth will euer preuaile in time.

all

all these plots, none were more forward then the Priestes. This notwithstanding, they tearme the said attempts rebellion, and the agents and dealers therein traytors; they put the Pope himselfe in the predicament with the Spaniards, and they freely confesse, that they themselues were as deepe in all these plots, and as forward, as any others were. And yet forsooth, they would qualifie the matter so, as the state must needs beleeue them, and acknowledge the fortiue hearted subiects. Yir maiesties honourable counsellors, are so wise and carefull of their places, and charge committed to them, for the peaceable and godly managing of hir dominions; as I nothing doubt thereof, but they will looke narrowly into ỹ practises of these good fellowes, and trie them throughly before they trust them. They stagger you see in there assertions: and what they say in one place, that they gainesay in an other. They contemne equiuocations in the Iesuites, and I feare me, that in matters of state, they doe no lesse equiuocate themselues. they labour to haue a tolleration to liue as they list, and they are offended with the reuerend, wise, graue, and learned father, the good bishop of Durham; for that in a sermon at Paules crosse, he spoke against the said tolleration. But God of his mercie forbid, that euer any such tolleration be granted to them, for if it be true which Christ himselfe telleth vs, *Mat. 6.* that no man can serue two maisters, *viz.* which are opposite, and not subordinate thone to the other, as it is most true indeede; then doubtles cannot these Priestes be true to her maiestie, who professe obedience to the Pope, her knowen professed enemie. But if they shall once ioyne with her good subiects, in prayer & sacraments openly in the Church, which God graunt: then may they be thought indeed, to be true and faithfull to her sacred person to her honour, crowne, and royall scepter. But in the *interim*, let vs I pray you beleeue them at leasure.

See quodl. 9. art 8. pag 8. pag. 27. et. quodl. 8. art. 9. page. 277.

The Secular priests in matters of treason and state, seeme to equiuocate.

Paragraph. III.

Of the dissimulation, which the priests seeme to vse in their bookes.

The priests seeme to deliuer plainely, and without all equiuocation, their great enmitie and hatred against the Iesuites, as who say almost nothing of them, which my selfe haue not ineffecte published afore, both in my booke of motiues, and also in my booke of suruey. Where I wish the reader to note by the way, that my aduersaries haue therein iustified my writings, and are not able to charge me with any vntruth in that behalfe. The substance likewise of all and euerie thing and thinges, contained in their seuerall bookes and treatises, which I haue seene; *viz.* There hope of peace, their important considerations, their sparing discouery, their dialogue, their relation, their quodlibets, and sundrie other of their bookes; my selfe vpon my owne knowledge, am able to contest with them to be a meere truth. But when they write, that they will stand to hir maiestie against her enemies, be their pretences neuer so faire, for their country, for religion, or what els soeuer can bee deuised; they must pardon me, if I cannot yet giue credite to their pennes, & that for sundrie reasons. First, because equiuocation is deemed very lawfull, euen with the best papistes; three circumstances concurring, which I haue set downe in my booke of Suruey. Secondly, because the priests being as yet papists, and so not acknowledging her maiestie, nor her maiestrates to bee their competent iudges, may iustly be suspected in the premises. Thirdly, because the priests doe still write resolutely, that they will performe their obedience to the Pope.

The authors booke are iustified by the priests.

See more hereof in the third booke, in the fourth aduiso, in the latter end.

Paragraph.

Paragraph. IIII.

How the priests doe proudly vant and bragge, of their mightie strength and forces.

HEr Maiestie, as write the priests in their answere to the Iesuited gentleman, Page. 68. hath a wise counsell which cannot but see, that though for the present time, the estates ecclesiasticall and ciuill both of our countrey being so throughly setled as they are, it is mæte (they thinke,) and easie (we know,) to keepe the Catholike vnder and suppresst; yet what hereafter in a chaunge, and in a troubled state, our partie may worke it selfe, they may rather perhaps gesse, then preuent. Sure I am, we are not so ignoble a partie in the land, for all the persecution of these fortie yeares, but that the vnity thereof with the rest at such a day, will perhaps be as requisite for our commonweale, as any other. The consideration whereof, together with others no lesse important, may somewhat preuaile with so prudent a counsell as her Maiesties is, if not for a toleration of our rites, at least for a mitigation of our aggriefes in the meane time. Thus write the priestes out of these words. Page.68.

It is good and necessarie, to keepe the papists vnder. See quodl. 8. art. 9. Page. 270.

I note first, that the papists expect a day, *viz.* the death of her Maiestie, eyther naturall or violent; whose happie life and victorious raigne, God bless with Nestors yeares, and defend her sacred person, her honour, crowne, and royall sceptor, from all trayterous attempts and bloody designements, of the Pope, Spaniard, Iesuite, and other disloyall papists, now and euer.

Loe, the papists expect a day, as Esau did when he meant to kil his brother. Gen. 27. 41.

I note secondly, that the priests expect trouble, rather then peace; in their long wished chaunge, and conquest. 2

I note thirdly, that the priests boldly auouch, that her Maiesties graue counsellers cannot preuent the mischiefe, that the disloyall papists are able to worke in this land. 3

I note fourthly, that they proudly and malepeartly, like saucie malcontents, auaunt their partie to be so great after 4

fortie yeares persecution, that the Queenes power must stand in feare thereof.

I note fiftly that they seeme to haue conceiued an hope, that they shall as it were with bigge words and threats, enforce a toleration to be granted them. Where we thinke, they should rather feare, to procure sharper measure to themselues in time to come, then to liue in hope of any toleration.

1 My reasons are these. First, because where they should haue rendred humble thanks for her Maiesties great clemencie, they contrariwise bragge of their great partie, which her Maiestie might haue cut short before this day.

2 Secondly, because if their partie be great and strong, as they auaunt it is, there is greater cause to keepe them vnder and suppresse, then to giue them more scope, by granting a toleration.

Paragraph. V.

Of the popish Catholike religion of Secular priests, and why it is called Catholike.

THus write the Catholike secular priests, of their popish Catholike religion. Is there any sinne (deare Catholikes.) rising vpon infirmitie, and frailtie of man, committed by an apostate, an infidell, an heretike, an atheist cast out of the fauour of God, and accursed out of his Church: but a Catholike may, & often hath fallen into the same, and yet remained constant in his religion to death: questionlesse, there is not. As innumerable examples of treasons, of murthers, of adulteries, of incests, of drunkennes, of cusnage, of what not vice, doth verifie it in all nations, in all times, seres, and sorts of people. These words are set down, in their preface to their important considerations, a little from the beginning thereof.

Note heere gentle reader, many most excellent epithites, which the secular Romish priests, ascribe to themselues, and to their Romish or popish Catholikes. *Viz.* That they may be traytors, murtherers, adulterers, incestuous persons, drunkerds, couseners,

couſeners, and all manner maleſactors; and yet be popiſh catholiks good enough, conſtant in the popiſh religion vnto death. If the papiſts thẽſelues had not written thus, who would haue beleeued me? none at all. But Gods ſpirit hath enforced their owne pennes, to teſtifie the truth againſt themſelues. Out of this their plaine doctrine, and open confeſſion; theſe golden corollaries, are deduced euidently. Firſt, that the popiſh religion may fitly be termed Catholike; that is to ſay, generall or vniuerall; and the profeſſors of the ſame religion, Catholikes, that is, generalls. For in good ſooth, if they ſpeake truly of themſelues, all vices generally are in themſelues, and they are generally vitious, as their letters patents tels vs. Secondly, that where they imagine, there is a purgatorie after this life; it may ſeeme, that ſuch their opinatiue doctrine, proceeded of their moſt beaſtly liuing. For treaſons, murthers, adulteries, inceſts, drunkennes, couſenage, and al vices that can be, muſt needs haue a purgation doubtleſſe. And conſequently, theſe notorious vices remayning in popiſh Catholikes vnto death, no maruell, if they dreamed of a popiſh new no purgatorie after this life. Thirdly, that the popiſh religion cannot be good. For as Saint *Iames* ſaith, cap. 1. pure and ſound religion is this, to keepe our ſelues vnſpotted of this world. And therefore, ſeeing popiſh religion may ſtand with ſuch vices, it cannot be good. 1 2 3

Paragraph. VI.

Of the Romiſh late Engliſh Archprieſt, and the excellencie of his creation.

In good ſooth, we thinke his maſterſhip as farre to blame, as eyther of them, or more; in that being a ſecular prieſt, he doth ſo tyrannize ouer his owne brethren by calling, and hath not the wit to ſee, how he is abuſed and made a puppie to dance after their pipe, and to execute what they doe commaund him. Theſe words are ſet downe, in the preface to their relation. In another place thus.

Becauſe none are iudged vertuous, that oppoſe themſelues

Loe, their Popish Archpriest is an idol.

selues against the Iesuites, or refuse to worship their Iesuiticall idoll our Arch-priest. But in good sooth master Blackwell, **speake truly man; doth not that contention, in some sort touch your high authoritie? Was it not the ground of it? Did not our garboyles beget your greatnes? If master** Welston **had preuailed with vs, master** Garnet **would haue wiped your nose, for dealing like a young prince abroad as you doe. And therefore indeed in a right goodsense, wee are your good masters, and so you ought to esteeme vs. These words are set downe, in the same preface to their relation.**

Note heere gentle reader, these important points with me. First, that the popish priests in this Realme are so multiplied, and become so strong and mightie, and haue conceiued so firme and constant hope, of their abilitie shortly to accomplish their long wished conquest; that they haue desired their Pope, to appoint presently some bishoppe or bishoppes ouer them. What would these boysterous Nimrods doe, if a toleration were granted them? if they be so sawcie, malepeart, and peremptorie, when they are in some sort by law kept vnder and suppresst; what troubles, what garboyles, what sedition and treacherie would they stirre vp, thinke you; If the magistrates should fauour them, in such sort as they desire? I doubt not, but her Maiesties wise and graue counsellers, doe sufficiently see, what marke these good fellowes ayme at. Secondly, that the Iesuites labour with tooth and nayle, that they may haue all, and ouerrule all. And when they could not preuaile therein, as they wished directly, their solemne vowe withstanding it; they brought to passe by indirect meanes, that an Arch-priest to their liking, is appointed ouer all. This Lordly Arch-priest is *George Blackwell* forsooth, I know the man right well. He is made a puppie, to daunce as the Iesuites pipe vnto him. For he is the Iesuiticall idoll, as the priests write; and dareth to doe nothing, but as they commaund him; neyther may hee refuse to execute, whatsoeuer they will haue done. Thirdly, that it is true, which I probably foretolde long since in my booke of motiues. *viz.* That as the Romish English seminarie

minarie, beganne with an vngodly oath and diſſention; ſo it would continue vnto the end. And I pray you, is it not this day apparant to the world? You ſee it, it can not bee denyed. The prieſtes confeſſe, (as you heare,) that their contention was the ground of the Archprieſtes authoritie; that their garboyles did beget his greatneſſe; and therefore, that they are his good maſters. Fourthly, that the ſecular prieſts the Romiſh ſeminariſts, repute it no ſhame to publiſh in printed bookes; that the ſuperioritie among them, proceedeth of ſedition and factious dealing. Happie are they forſooth, that are guided by ſuch rulers.

The third Booke, containing ſundry graue aduiſoes, ſet downe for the good of all true-hearted Subiects, leaſt they be hereafter ſeduced with Ieſuiticall hypocriſie, and treacherous Poperie.

Aduiſo. I.

Of Popiſh proceedings, againſt, Kinges, Potentates, and Monarkes of this world.

THE Ieſuite Parſons in his booke Philopater, is verie peremptorie, ſlie, and ſaucie, verie boldly affirming, that when kings deſect from the Catholike religion, and draw others with thē: then their ſubiects are frē, and both may and ought, (if they be able,) to caſt ſuch a man out of his dominions. An other Ieſuite giueth vs this leſſon; the quarrel for Religion (ſaith he) and defence of innocentie is ſo iuſt, that Heathen princes not at all ſubiect to the Churches lawes, may in that caſe by the Chriſtian armes be reſiſted. An other Ieſuite ſaith thus; that Chriſtians in times paſt did not depoſe Nero and Diocleſian, and Iulian the Apoſtata, and Valens the Arrian, and others: it was, becauſe Chriſtians did then want temporall forces, for otherwiſe they might lawfully haue dealt ſo with them. Thus it is written: quodl. 9. art 4. q. 296.

Note here gentle Reader, that moſt vnnaturall rebellion, is as a naturall or proper paſsion, to all ſeditious Popiſh religion. which doubtleſſe is a graue aduiſo, ſeriouſly to be thought vpon.

Aduiſo.

Aduiso. II.

Of the charitable physicke of the Iesuites.

If hereafter any Pope shall crosse the Spaniards plots and purposes, the Iesuites will haue such a figge in store or his paines that shall doe so, as no Ruebarbe, Angelica, Mithridate, or other medicine, or antidote, shall expell the venime, poyson or infection from his heart; nor any Bezar, Pearle, gold, or Unicornes horne, long preserue his life after it. And if there be, as there are, shrewde suspitions in Rome, concerning the death of two Popes, two Cardinals, and one Byshop alreadie; and that but for breaking, or rather intending to breke the Iesuites a little of their will, and vnbridled insolencie, and onely to reforme them in their order; then no maruell at their diſignments for England; and much lesse doubt to bee made, what they would doe in such a case, if it came to canuasing for a kingdome. Thus is it written, quodl. 8. art. 6. p. 245. It is true, that in France there are publike monuments of Iesuiticall tyrannie. For first, they procured Henrie the third to be excommunicated, and then by degrees they murderd him. quod. 8. art. 8. p. 261. see the 2. Booke chap. 2 and 2. Parag.

The king of France murdered by the Iesuits.

Note here gentle Reader, three important points with me. first, that our holy fathers, the late vpstart Iesuites, are not religious fathers as they professe to be but disordered, dissolute, and blood-thirstie companions. Secondly, that they are charged with wilfull murder, and that of no meane personages; but euen of Byshops; euen of Kings; euen of Cardinals; yea, euen of Popes themselues. Thirdly, that murder is a thing so common, or rather so connaturall to Iesuiticall faction; that if their purposes and plots bee but a little crossed, not onely by Barons, Earles, or Dukes, but euen by Kings, Emperours, and Monarkes; nay, euen by the Pope himselfe, whom they would be thought to honour aboue the rest; then doubtlesse, that Barron, Earle, duke, King, Emperour, or Pope, shall haue such a fig giuē him by these skilful Phisitions, for his restoratiue Catholike anetpast; as he shall neuer after it, be in neede of any Christian preseruatiue post-past: this is a graue Aduiso, it doth pourtray our Iesuites gallantly, in their deserued and well beseeming colours.

Loe, the Iesuites are most skilfull Phisitions.

Aduiso. III.

Of Cardinal Allens *intendment, against his prince and natiue Countrey.*

IT can not be denied, but that in the yere 1588. Cardinall Allen compiled a booke, to be published when the Spaniards should haue arriued; to haue stirred vp all English papists to take armes against their Soueraigne, for the speedy conquest of their natiue Countrey. The first part of which booke, was intituled a declaration of the sentence: The second part, An admonition to the Nobilitie, and people of England: but presently vpon the ouerthrow of the great inuincible Armado, vnder their heroical Adlantado, for shame of the world they procured the whole Impression to be burnt; sauing some fewe that had beene sent abroad beforehand to frindes, & such as had otherwise beene conueyed away by the Printer, and others in secret wise. Thus it is written, quodl. 8. art. 6. p 240.

Note here gentle Reader, that Cardinall *Allen*, the chiefe gouernour vnder the Pope, in all popish English affaires; did further the Spaniards intended conquest of England, with all his might, strength, power, and force; and that hee published a most trayterous booke in his own name, for the speedy complement of that most cruell and bloody attempt: to which adde with mee, that the sayd *Allen* was sent by the Pope, to manage that great affaire: and was also made Cardinall for that onely ende and purpose, as I haue proued in the second Booke, ninth chapter, and third conclusion. now then, seeing the Pope, the Cardinall and the Iesuits, did all wholy intend the inuasion and conquest, & did at all times bend their Buls, bils, libels, and all their forces, to depose her Maiestie from her Crowne and royall Scepter; and seeing also, that the Secular priests confesse freely, as is already proued in the second book, tenth chapiter, and second Paragraph; that many of their affections were knit to the Spaniards, and that none were more forward then they, in those bloodie treacheries; And seeing thirdly, that the said priests do still professe their obedience to

the

the Pope in euerie thing, and humblie submit themselues and all that they haue written, to be decided, iudged, and censured, as shall seeme good to his holinesse; (for so they write, in their important considerations, pag. 43. quodlibet 10. p. 342 et p. 361.) let them (the secular priests I meane,) say and write what they list and like, of their true and loyall hearts towarde her maiestie; I for my owne parte will neuer giue credite to them, vnlesse they will ioyne with vs, in sacrament and commō prayer. And I verely thinke, that whosoeuer shal matke this discourse seriously, will be of mine opinion. For, concerning equiuocating and temporizing in state affaires, they are nothing inferiours to the false cogging Iesuites.

They vtter in deed many truthes, but they doe it of necessitie; so to be auenged of the Iesuites, and to be deliuered from their tyrannie. The Iesuites they spare in no respect; But Cardinall *Allan* they highly commend, and the Pope they dare not in any case offend. Which two, the Pope and the Cardinall, while they doe commend in manie thinges; they doe often vnwares, appeach themselues of high treason. I say, (vnles they ioyne themselues with vs in sacrament and common prayer;) because many disloyally affected subiects will present themselues in the church with vs; as also eat flesh on fry days; and temporize with all companies, as is proued in the seuenth and eight preambles. But if they will receiue the holy Communion with vs, reade or singe Psalmes publikelye in the Church with vs; that were a signe most probable, though not euer infallible. This is a graue aduiso, it may not bee forgotten. Preables. 7 and 8.

Aduiso. IIII.

Concerning the appeale of the seculars to the Pope.

The institution of the Arch-priest was procured from the Pope, sea, and court at Rome; and that by a bull, and in such meaner, as not only a Premunire was incurred thereby by auncient lawes of this land, but also and much more by recent statute lawes, there being treason vpon

treason committed in the action. quodlibet. 6. art. 3.4.5.

This aduiso conteineth matter moſt important; in regard whereof, I purpoſe in God to examine it *ad amuſſim*, for the better ſatisfaction of the indifferent reader.

The ſecular prieſts impute notorious treaſon to the Ieſuites, (as appeareth by their owne words vttered in the defence of their appeale,) becauſe the Ieſuites procured the arch-prieſts authoritie from the Pope; but this notwithſtanding they affirme peremptorily, that they themſelues are cleare and free from all offence. For theſe are their words; the ſeculars are ſo cleare and farre from all danger of any offence, committed by appealing from the arch-prieſt to the ſea of Rome; as moſt daungerous, vniuſt, vnnaturall, indiſcret, irreligious, and preiudiciall to all, both Pope, Prince, Church, common-wealth, and all eſtates, if they had not appealed. Theſe wordes are ſet downe, quodl. 6. art. 5. q. 171.

Note here gentle reader, that theſe ſeculars are great wiſemen in their owne conceits, and ſo they may rightly be eſteemed, if they can make good indeed, that which they take vpon them in externall ſhewe of words; *viz.* that they may acknowledge and performe, their profeſſed obedience to her maieſties knowen enemie the biſhop of Rome; that they may ſubmit themſelues to his reſolution in all thinges, and concurre with his bloudie deſignments; againſt the honour, ſtate, crowne, regalitie, and life, of their naturall ſoueraigne. and all this notwithſtanding, ſtill be cleare and free from all offence. I will truely lay downe their owne reaſons, in their owne words; and frame my ſincere anſweare to the ſame. Which, when the indifferent reader ſhalll haue perſued dulie, all partialitie ſet a part; I wiſh, that he giue his cenſure accordingly.

The

The first reason of the Seculars.

TO whome the iniurie is done, to him the right of reuenge doth accurne; but the popes bolinesse was iniured, by the Iesuits their suggestion in obeying the bull. *ergo*, Thus doe they reason.

The Aunswere.

I say first, that the right of reuenge belongeth to God alone; for so saith holy writte. Vengance is mine, I will repay. And for this cause, when lawfull magistrates doe take reuengement vpon this or that malefactor, for his irregular and bad dealing; all such penall mulcte is hereby iustified, for that they are Gods vicegerents on earth. and what they doe is done in his name, and by authoritie giuen them from aboue. So saith God himselfe; I say, yee are Gods, and ye all are children of the most high. Againe; thou couldest haue no power at all against me, except it were giuen thee from aboue. Againe; there is noe power, but of God. 1 Deut.32. v.35. Rom.15.19 Psal.82.6. Iohn.13.1. Rom.13.1.

Secondly, that iniurie was done to the secular Priests themselues, farre rather then to the Pope; and yet doth it not follow by any necessarie consequution, that they being priuate persons, either ought or could take reuenge, either vpon the Iesuites, or vpon their Iesuited Blackewell, that Romish traytorus arch priest. for of priuat persons is this tert verified; all that take the sword, shal perish with the sword. 2 Mat.26. v.52.

Thirdly, that the greatest iniury of all, was done to our gratious Soueraigne, most noble Queene Elizabeth. For first, the Iesuits that procured the authority, and the Archpriest excepting it, were all her maiesties naturally borne subiects: and so thereby committed execrable villany, and intollerable iniurie, against her most sacred person. Secondly, the seculars being also her maiesties subiects, did in like manner offend most disloyally, against their most 3

gratious

gratious and mercifull soueraigne; in submitting themselues to the Romish tyrannizing Bishop, the professed enemy of her honour, her state, her crowne, her life, & her regalitie. Thirdly, the seculars promised their homage and
3 obedience to the Pope, so that he would make his good pleasure knowne vnto them; and to signifie their alacrity herein, they designed two priests, Bishope and Charnocke by name, to take along, painfull, dangerous, and chargeable
If a like, ergo treasonable. iourney, euen to the gates of Rome. but they were so farre from yeelding any obedience herein to her maiestie; that they would not once intimate the matter to her, or to her most honourable counsell. Nay, it is confessed plainly, that the Romish faith is defended outwardly, on both sides alike quodl. 4. art. 10. pag. 135.

The Second Reason.

The Iesuites in procuring the Popes Bull and authoritie, made it a matter of state in preiudice of regall Maiestie. But the seculars in appealing, made it a matter of conscience, thereby to resell, infring, and abrogate, all such premunireall treacherie.

The answere.

1 I say first, that the seculars make it a matter of state, as well as did the Iesuites. For they protested solemnely to the Pope, that they would dutifully obey the authoritie of the arch-priest, if his holinesse would so command them.

2 Secondly, that albeit the seculars did indeuoure indéede, to stay and hinder the arch-priests authoritie; yet was not that done for any loyall part in them, or seruiceable dutie to her maiestie; but for their owne frædome, and to defends themselues from Iesuiticall bondage. The disloyall act it selfe, was really and intrinsecally the selfe same in them both; and not but accidentally and meere respectiuely, different in the one and in the other. The popes authoritie

ritie and power, was acknowledged on both sides; the Iesuites urged his authority the seculars yelded to his authoritie; this only was the difference. The Iesuites affirmed, that the Pope had authorized the arch-priest; the seculars stood only vpō this point, that so much was not yet knowen to them. So then, they differed not in the thing, but in the modification of the thing.

Thirdly, that the seculars made it in deede a matter of conscience; because it troubled their disloyall conscience, to disobey the Pope. Conscience they had, I graunt; but in respect of their bloud thirstie Pope, not in regard of our most clement and mercifull soueraigne, Gods faithfull seruant Queene Elizabeth.

3

The Third reason.

The pretence was made outwardly by the Iesuites, to be wholy for matters pertaining to the catholike Church, religion, and order in workes of charitie, pietie, deuotion, &c. Ergo the seculars approuing the contrarie, (that they neuer had such a meaning, neither did the arch-priest practise any such matter,) meddle no way in any thinges by their appeale, whereby a Premunire can be incurred, no not so much as interpretatiuely.

The Answere.

I say first, that the seculars haue an huge multitude of popish fauourites, aswell counsellers skilfull in our municipall lawes; as others both of the nobilitie and gentry, as they confesse els where. This former I gather hence, for that they make a flourish of these words. (premunire, and premunireall,) wherein I confesse I haue no skill, as being noe parte of my profession.

1

Secondly, that albeit I am ignorant, what the lawe word (premunire) meaneth; yet doe I constantly auouch, that if the Iesuites haue incurred the premunire, for their dealing in the arch-priests case and cause (as they affirme,

and I willingly admit, (then haue the seculars likewise incurred the same penunire; by reason of their appeale to the bishope of Rome. In which dispute, I am content to encounter with them, when they shall challenge me for the same.

3 Thirdly, that the seculars aswell as the Iesuites, (notwithstanding their contrarie pretence in outward shew of bare words,) did by their appeale to romish tyrant repute hermaiesties parliaments of no authority, her statutelawes of no validity, her royall prerogatiue of no soueraigne excellencie; but ascribed all wholy and soly without respect of English regalitie, to their professed papall vsurpate primacie. All which shall (God willingly,) be made more plaine, cleare, and euident, before the end of this aduise.

The fourth reason.

The Iesuites bolster out and build, aswell the intended vsurpate authority of the arch priest; as also their owne treasonable attempts, plots, and practises, vpon the saide bull and his holinesse authority. *Ergo* none other to appeale vnto for iustice against them.

The Aunswere.

I say first, that this reason doth ouerthrow, abandon,
1 and turne it selfe vpside downe; for seing the Iesuites doe builde all their treasonable plots and practises, vpon the Popes Bull and authoritie; it had beene expedient, and agreeable to all right and reason; that the seculars, (if they doe or will acknowledge, any true loyalty and faithfull allegeance to Queene Elizabeth,) should not haue appealed to the Pope, the mortall knowen enemie of the said allegeance; but from the Pope to her Maiestie, or to some in authority vnder her. But the seculars haue no such meaning, because forsooth they will acknowledge no such allegiance.

2 Secondly, that seeing the seculars doe resolutely affirme, that

that there is none other to appeale vnto, but the Pope alone; they desperately appeach them selues of high treason. The reason is euident, because they peremptorily auouch, a forein potentate, yea a forraine knowen enemie, to be the competent iudge ouer her maiesties subiects, euen within her Maiesties Realmes, and dominions. Which themselues els where, graunt to be vnlawfull. Quod. 8. art. 1. pag. 223.

The fift reason.

The seculars by their appeale, clearely exempt, redeeme, and keepe out themselues, from acknowledging any obedience to that already premunirized arch-priest; & by consequent, from all daunger of incurring a premunire.

The Aunswere.

I say first, that though the seculars doe not now acknowledge any obedience to the arch-priest; yet doe they acknowledge obedience to the Pope, which is an offence of like qualitie, and greater deformitie; and by consequent, they neither enioy immunitie from the premunire, neither from treason in the highest degree. 1

Secondly, that the seculars did once acknowledge *de facto* the arch priests authoritie, and humbly yeelded their obedience to him; *viz.* when they vnder stood by the Popes Breue, his holinesse, holy pleasure therin. And that, they now reuoke and denie the said obedience to the arch-priest; such deniall procéedeth of méere malice against the Iesuites, and Iesuited crew, and not of loyall dutie to Queene Elizabeth, whome they outwardly pretend to loue for seruile feare. 2

The sixt Reason.

They labour by their appeale, for securitie to her maiesties person, for quiet to the state, for auoydance of all inuasions, for cutting of all conspiracies, state-tãperings, craftie rating libels, &c. And for assurãce of relaxation and frédom

from their heauie perſecution, procured by the Ieſuites againſt them, aswell by falſe ſuggeſtions to his holineſſe, as alſo by ſtirring vp other princes againſt our ſoueraigne and nation, & thereby bringing warres and feares vpon all, and heart breaking frownes to be caſt vpon the innocent; *ergo* ſo cleare and farre from all danger of any offence, committed by appealing from the arch-preiſt to the ſea of Rome; as moſt daungerous, vniuſt, vnnaturall, indiſcreet, irreligious, and preiudiciall to all, both Pope, prince, Church, commonwealth, and alleſtates; if they had not appealed, but let the matter lie dead in diſcontent, obloquie, and daunger of ſereſt trialles.

The Anſwere.

For the better vnderſtanding of this reaſon, and full anſwere to the ſame; I obſerue firſt, in the contents thereof, the ſeculars are freede, and made cleare from all offence, by their appeale to the Pope.

1 2 Secondly, that if the ſecular prieſts had not appealed to the Pope, they ſhould thereby haue bene made vniuſt, vnnatural, indiſcrete, irreligious, & preiudiciall, to Pope, Prince, Church, and all eſtates. Theſe two obſeruations are contained, in the words followinge the ſeculars their *Ergo*.

Thirdly, that this appeale was taken in hand, for her 3 Maieſties ſecurity; which I gather out of the firſt line of the reaſon.

4 Fourthly, that the ſaid appeale was for the quiet of the ſtate.

5 Fiftly, that it was alſo for auoidance of inuaſions, and cutting of conſpiracies. Theſe obſeruations well remembred, the argument will be aunſwered with all facilitie, but to the cold comfort of the ſeculars. For firſt, they appealed to the Pope, as is in the firſt obſeruation; and ſo they are 1 traytors to Queene Elizabeth by the lawes of Englande. For as the ſeculars write els where, euerie appeale is an acknowledging of higheſt authoritie, in the partie appealed vnto. And this anſwere is confirmed by their fourth reaſon, where they flatly denie her Maieſties royall prero-

See the anſwere to the leſuited gentleman. page. 24.

gatiue

gatiue ouer them, while they affirme disloyally, perempto-
rily, saucily, and tootoo arrogantly, that there is no other to
appeale vnto, but onely the bishoppe of Rome, whom they
know (as is alreadie proued,) to be her Maiesties mor-
tall enemie, and the chiefe agent, in all conquests, in-
uasions, plots, conspiracies, treasons, & bloodie intendments
whatsoeuer, against Queene Elizabeth, her sacred person,
her Realmes, her royall honour, her princely Diademe, and
most noble peereelesse regalitie. Secondly, by not appealing, 2
seculars should haue beene vniust and vnnaturall, as is in
the second obseruation, but to the Pope, not to Queene E-
lizabeth. To her, they are thereby in deed vniust, for that
they withhold thereby, their homage due vnto her. to her,
they are indeed vnnaturall, because they deny that loyalty,
which by nature they owe vnto her, and they are in a sort
naturalized to his disholie holines, by the said appeale:
For they say flatly, in the next article of the same quodlibet,
that they may not yeeld to the Iesuites, vntill his holines
haue decided the cause in the court of Rome. And yet vn-
witingly, they condemne themselues in an other place,
graunting that they may not by worde or writing, im- quodlib. 8.
pugne the parliamentall Lawes of this land. art. 1. page.
223.

Thirdly, by not appealing, they should haue beene pre-
iudiciall to prince, Church, and all estates, as is in the se- 3
cond obseruation; but not to the prince, Church, or State
of England: ergo, to the prince, Church, and State of
Rome, for of force they must so meane, the force of trueth
hath inforced their penne. Fourthly, they appealed for her
Maiesties securitie, as is in the third obseruation; where 4
I cannot enough admire, the impudent insolencie of these The seculars are in-
disloyall Seculars, who make a treacherous flowrish, as if solent fel-
the securitie of their dread Soueraigne, did depend vpon lowes.
their Popes good pleasure, and their treacherous appeale
vnto him. Herein they make hauocke of her Maiesties sta-
tute-lawes, which els where by popish statization and e-
quiuocation, they say they may not offend. A note worthy
to be remembred. Fifthly, they appealed for the quiet of
the state, which is as disloyally spoken, as the former, for 5

God auert, that the peace of her Maiesties state, and her Realmes, do at any time stand in neede of the Popes fauour, & the intreatie of the seditious Seculars. Sixtly, they
6 appealed for the auoydance of inuasions and conspiracies, as is in the fifth obseruation; out of which confession, I inferre these two important corollaries. First, that conspiracies and inuasions are still intended, against her sacred
Corall. 1. person, her royall throne, her crowne, her state, and dominions. Secondly, that the Pope is the principall actor, in
Corall. 2. all plots, conspiracies, treacheries, inuasions, and conquests; intended against the Queen, her realms, and faithfull subiects. I therefore conclude, that the Seculars are this day as dangerous, in al treasonable plots, bloody practizes, and disloyall conspiracies, as they haue beene heretofore. For albeit they belabour themselues seriously, to hide and bolster out all their cursed intendements, against their dread soueraigne and natiue Countrey; especially, when they are occasioned to speake of matters of state,
See the 10. chapter in the 3. Paragraph in the second booke. as they doe or may concerne their owne persons; yet doe they but equiuocate and temporize in so doing, and that as scornefully and treacherously, as euer did the Iesuites. Of which point none can be ignorant, that shall seriously peruse and ponder this discourse. Wherefore, as the Seculars say of the Iesuites, so say I of them; that though they sweare, can yet we not safely beleeue them in state-affairs.
In the second booke, chap. 3. in fine. the reason is euident, because they doe not acknowledge any magistrate vnder her Maiestie, to be their lawfull and competent iudge. If they say, write, or sweare the contrary, yet giue no credite to them therein: for euen then doe they seeke to delude the Magistrate, by their hypocriticall and execrable equiuocations. No, no, it neither doth nor can stand with popish religion; to thinke and beleeue that Queen Elizabeth, (whom God long preserue ouer vs,) can ordeine any competent iudge ouer them. And consequently, vntill the Seculars renounce the Pope and his damnable proceedings, against Christian kings, their royal diademes, and sacred regalities; they will doubtlesse delude the maiestrates, with their fondely inuented equiuocations.

cationes. This is a graue aduiso which may not be forgotten.

Aduiso. V.

Of the opinion, affection, and true meaning of the seculars, in all the treasonable practises, bloudie conspiracies, and other disloyall intendmentes, against their dread soueraigne and native countrie.

The seculars conspire, concurre, and iumpe with the Iesuites, in opinion, affection, and inward meaninge; touching the Popes authoritie, the bloudie conspiracies, inuasions, conquest, & other disloyall intendments, against most noble Queene Elizabeth, and our native country. this I proue by manie strong, weightie, and irrefragable reasons.

The first reason.

The pretenses of such practises were generall, and common to all Catholikes alike, all maintaining one & the same opinion, concerning what might be done by Apostolical power & authoritie, & neuer talking of what was necessarie. Thus is it written, quodl. 8. art. 9. pag. 277. but the seculars are papists aswell as the Iesuites, *Ergo*, of the same opinion with the Iesuites. Yeere the reader may see plainely; that the seculars iumpe with the opinion of the Iesuits, touching the popes authoritie. For by apostolicall power, they vnderstand the power and authoritie of the Pope. To which must be added, (which is alreadie proued,) that the Pope hath excommunicated her Maiesty *de facto*, and hath beene the chiefest agent, in all treasonable practises, bloodie conspiracies, inuasions, conquests, and other execrable intendments; against her Maiesties person, honour, state, and dominions. To this must likewise be added, which is also proued; that the Iesuites affirme malepeartly, damnablie, and disloyally, that the Pope hath done nothing in the premisses, but that he lawfully might doe.

Quodl. 8. art. 9. pag. 277.

The

The ſecond Reaſon.

Among many examples, of the deare loue and compaſſion of the Popes holines towards the inhabitants and princes of this land, in times of imminent commonwealths dangers; the chiefe ſince the Norman conqueſt, was ſhewed in the daies and raignes of king Henrie the ſecond ſurnamed Fitzempreſſe, and of his ſonne king Iohn the third Monarke of England of a Plantagenets royall race. Againſt whom hauing vſed his fatherly correction, (as paſtor vniuerſall ouer the whole flocke of Chriſt,) for their great crueltie and tyrannie vſed towards their naturall ſubiects; yet vpon their repentance, mercifully receiuing them into grace and fauour of Gods Church againe; his holines on the behalfe of the ſecond, did not onely accurſe and excommunicate prince Lewis of France with all his adherents, forcing him to yeeld vp all the intereſt, right, and title, that he or his poſteritie had or euer ſhould haue to the Engliſh crowne, but alſo ſurrendred vp the ſaid crowne of England franke and free, to king Iohn and his heires and ſucceſſours from of the head of Cardinall Pandulphus, hauing ſit inthronized three daies therewith in the Popes right. And thouſands there are in England, that deſire as much. Thus is it written, quodl. 8. art. 9. page. 327.

Out of theſe words it is euidently deduced, that the Pope taketh vpon him, (though moſt iniuriouſly and tyrannically,) to tranſlate kingdomes, to depoſe kings, Emperours, and Monarkes, and to beſtow their princely Diademes and royall regalities, as ſeemeth beſt to his good pleaſure. Yea, which is more to be admired, the ſeculars, (who in outward ſhew of words by often and earneſt proteſtations, affirme themſelues to be moſt loyall ſubiects,)
1 approue the Pope in ſo doing. For firſt, where the Pope
2 had excommunicated and depoſed king Henry, they terme it his fatherly correction. Secondly, they ſay he did it, by his
3 vniuerſall authority ouer the whole Church. Thirdly, they terme the depoſing of prince Lewis, and the reſtoring of king

king Iohn to the crowne, the chiefest fatherly compassion since the Norman cõquest. Fourthly, they tell vs, that Cardinall Pandulphus was three daies enthronized, with the crowne of England vpon his head, in the right of the Pope: which forraine tyrannicall fact, they commend & approue. Fiftly, they tell vs, that the Pope enforced king Lewis, to yeeld vp his whole title and right, that eyther he or his posteritie had or euer should haue, to the English crowne. This they likewise approue and commend. Sixtly, they crie and exclayme with open mouthes, that thousands in England desire as much to be done. Which is all one, (as I interprete it,) as if they wished the Pope to send some Cardinall from Rome, to be enthronized three daies with the English crowne vpon his head, in the right of his holines, and then to surrender it vp to Arbella, or to some other popish fauorite. For so the Spaniard or other forreyner haue it not, they haue their desire. Me thinke, this my glosse swarueth not much from the text. The reason is cleare, the reader can easily make application thereof.

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Loe, thousands are bent and wish disloyaltie.

The third Reason.

I know, that *Iure ecclesiastico*, and by the authoritie and sentence of the Popes holines, much more may be done, then heere I will speake of. But yet I thinke it will proue in the end the best course, for men not to doe so much as they may. Many things be lawfull, which are not expedient. Thus is it written, quodl. 9. art. 3. pag. 293.

This reason *ab authoritate*, (for better reasons then their owne grants and confessions, cannot be had,) is as strong as the former, if it be well noted with the circumstances thereof. For first, after Watson, (who speaketh in the name of the seculars,) had told vs by the doctrine of a learned man, that if we goe no further then to the law of nature, or to the law of God, no king is depriued from his soueraigntie ouer his subiects, though it be for the sinne of apostasie from faith; forthwith he addeth the words of this present

reason, affirming peremptorily, that the Pope can do more;
2 then he will heere set downe. Secondly, he telleth vs here, that kings can neyther by Gods law, nor by the law of nature, be deposed from their crownes and regalities; and consequently, when he saith, the Pope can doe more, hee must perforce affirme both impudently and senselesly, that
The Pope hath greater power then God. the Popes power is aboue the power of God. The latter he dare not say; and yet hath Satan so bewitched and besotted him, that it followeth necessarily of the former; that is, of the doctrine, which he deliuereth from the penne of a learned writer, and putteth it downe for good. Now what is it, that the Pope can doe more, then may be done by the law of nature and of God? forsooth, he can excommunicate kings, depose kings from their royall thrones, and put their Diademes vpon the heades of others. This is it, that Watson will not say heere, because it is not expedient. Yet vnwittingly (the truth enforcing him,) he telleth vs no lesse in another place. For, a reuerend priest (saith he,) and ancient gentleman, ould master Middleton, was content at Parsons his motion, to subscribe to the title of Infanta; vpon condition, that she should be ioyned by marriage, to some noble or pere of our land, Thus they write, peruse the place quoted in the margent. Againe, in another place it is thus written; say then for the present, (which yet is more then I would willingly put to maintaine, the time of our afflicted state considered,) that his holines and the king of Spayne might lawfully haue taken armes, against her Maiestie and this her kingdome our native land; yet was it a shamefull part of father Parsons and his companions, to be the contriuers or instigators of it. These are the expresse words, of the place quoted in the margent. Out of these two seuerall assertions, the confirmations of the third reason generall; I gather first that all the difference betweene the Iesuites and the Seculars, concerning the inuasion and conquest of this land, consisteth in this onely point, *viz.* that the Iesuites would haue the Ladie Infanta of Spayne to be the Queene of England, but the seculars will haue an English man, to be king of

Quod. 9. art. 5. pag. 306.

Quod. 8. art. 6. page. 243.

the

the land. They differ not in the thing to be done, but in the manner of contriuing the thing that should be don e; not in the partie to be deposed from the crowne, but in the person that should haue the Crowne; not about taking the crowne from Queene Elizabeth, but about giuing the crown to the Spanish Ladie. The reason hereof is euident, because our Quodlibetist telleth vs roundly, that old Middleton consented willingly; to giue his name to the charter of subscription; in the behalfe of the Ladie Infanta of Spayne; vpon condition, that she should be married to some English noble man: Which disloyall narration, the secular Quodlibetist approueth and greatly commendeth, terming the said Midleton a reuerend priest and ancient gentleman. I gather secondly, that our Quodlibetist Watson, singeth the selfe same song with old trayterous Midleton. For he putteth the case; that the pope & Spanish king should be said to haue taken armes lawfully, against her Maiestie and her Realme of England. That done, forsooth, he telleth vs, that he would not willingly maintain that doctrine, the time & circumstances considered. Where he vnwittingly auoucheth; that the Pope and king of Spayne might lawfully take armes, to depose her Maiestie from her royall Diademe. Yea, he granteth, that he would defend the same doctrine, but that the time is not correspondent thereunto. Let the words be well pondered, and this will be the sense.

Marke this well, that ye may vnderstand it aright.

Loe, the secular priests are as trayterous, as the Iesuites. See the fift reason.

The fourth Reason.

The Quodlibetist and the seculars doe often protest their obedience to the pope, and submit themselues and all their writings, yea, euerie word, sillable and title, to the censure of the Romane Church. One place may suffice, where these words are to be read. With all humble obedience to the sea Apostolike be it spoken. Quodl. 8. art. 8. pag. 267.

Imp. consid. p. 43. quodlib. 342 p 267. & p. 361.

This reason doth plainely conuince, the contents of this fift *admisso* to be true. For how is it possible to conceiue, that they shall in true meaning, say or write any thing against the pope on the behalfe of her Maiestie; who protest zealously before God and his Angels, that they will yeeld all obe-

dience to the pope, & therefore do submit themselues and all their writings, sentences, words, and sillables, to his censure and iudgement: it cannot be, they do but temporize in these state matters, they vse Iesuiticall equiuocation.

The fifth Reason.

Loe, the penall lawes are iustly made against the seminaries.

The seminaries were willing at the first, to colour, hide, and conceale all, making the Iesuites causes, attempts, intents, practises, and procedings, their owne in euery thing, vntill at last they were intangled, by penall lawes iustly made against them equally, as against the Iesuites. These words are set downe, in the preface to the Quodlibets, page. 6. Againe, in another place the priests write thus: we had some of vs greatly approued the said rebellion; highly extolled the rebels, and pitifully bewailed their ruine and ouerthrow. Many of our affections were knit to the Spaniards, and for our obedience to the pope, we all do professe it. The attempts both of the pope and Spaniard failing in England, his holines as a temporall prince, displaied his banner in Ireland. The plot was to deprive her highnes first from that kingdome, if they could, then by degrees, to depose her from this. In all these plots, none were more forward, then many of vs that were priests. These are the expresse words of the priests, in their important considerations, page. 15. Loe, this reason is so plaine, that it needeth no application. All both Iesuites and Seminaries will obey the pope, and the pope will haue them to murther their soueraigne. These things the seculars concealed a long time, and would neuer haue discouered them, if necessitie had not constrained them so to do. For, as the common prouerbe is, when theeues beginne to reckon, true folks shall haue their owne. I therefore conclude, that the seculars doe proue themselues arrant traytors, and that when they say ought to the contrary, they doe then but temporize, dissemble, and equiuocate. To which I adde, that when they say, (we say without all equiuocation,) then do they equiuocate in the highest degree, for *simulata sanctitas duplex*

Loe, the seminarie priests are traitors. See the 3. reason.

See the 4. booke and 7. chapter.

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est iniquitas. The truth is this; if we will not be deluded, we must not in state matters giue credite to them. They vtter many truthes indeede, but with an intention much like the deuils; who speaketh the truth in the beginninge, that he may deceiue in the ending.

Aduiso. VI.
Of the Popes double person, and disholy holinesse.

THus writeth our graue Quodlibetist; as the prudent Greeke appealed from Alexander furious to Alexander sober, and Bishop Crostrate frō Pope Adrian priuate to pope Adrian publique, and as *Summus pontifex in Cathedra Petri*; so may the seculars, notwithstanding any decree set downe by his holines to the contrarie, by wronge information giuen; appeale euen from the pope as Clemens, vnto his holinesse as Peter. These words are set downe, quodl. 6. art. 10. In the very ende thereof. By this doctrine so plainly deliuered, (which is a constant position in the Romish Church,) the seculars giue vs to vnderstand, that execrable and neuer enough detested fallacie; wherewith the Pope and his popelinges haue a longe time seduced, the greater part of the christian world. *viz.* That the Pope may erre as a priuate man, but not as a publique person. Of which absurde doctrine I haue written at large, in my treatise intituled the hunting of the Romish fore. I will therefore at this present only speake thereof, as these words giue me fit occasion. First then; we see heere, that if we meane to wringe any truth out of the Popes nose, we must haue recourse to his holinesse, at such time as hee is sober; not when he is furious, least he become starke madde, and forget for euer the knowledge of the truth. Secondly, we must haue his aduise, when he is a publique person, not a priuate man. Thirdly, we must goe vnto him, not as he is indeed, this or that pope; but as he is Saint Peter, that blessed Apostle of our Lord Jesus. Thus much is gathered out of this popish doctrine, by euident and necessarie consequutiō.

This is a maxime in the Romā church. see D. Elyes notes vpon the Apologie. p 93. 31. et p. 103 6.

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These points, if they be well marked, will vtterly confound
1 all popish doctrine, and turne it vpside downe. For first, it is a constant axiome in all popish doctrine that the pope and none but the pope, must iudge in all controuersies of faith and doctrine. This notwithstanding, we see by this popish doctrine; that if the pope iudge of any matter, as he is furious, and not sober; as he is a priuate man, and not a publique person; as he is Clemens, Sixtus, Adrianus, or some other like Pope, and not Saint Peter himselfe; then he may erre, and so both be deceiued and deceiue others. whereupon it followeth of necessitie, that euery one must examine well the popes doctrine and iudgement, before he beleeue it; otherwise doubtlesse, he may receiue poyson for medicine, falsehood for truth, & erroneous for orthodoxe christian doctrine. May, otherwise he cannot possibly tell when he shall appeale from the Pope, as a false teacher and reducer of the people. Secondly, the time cannot be named, in which the bishope of Rome shalbe the bishope there, and not a publique person at the selfe same time. for euen then, when he is a sleepe, he is a publique person, or els no bishoppe doubtlesse. for once a bishope euer a bishope, by popish indelible character. Yet I grant willingly, that a publique parson may doe some act, which may be censured the act of a priuat man; but that cannot serue their turne. Thirdly, if the papists will neuer appeale to the Pope, nor haue any intercourse with him, vntill he be Saint Peter; they shall neuer doe it, till the worlds end. Fourthly, if they will appeale from the now Pope, as Clemens, they must perforce appeale from him in ech respect; or els he must be christened againe, and haue a new name. But pardon me, he was called Clemens when he became their Pope. Be it so. *Ergo* when they appeale from him as Clemens, they appeale from him as Pope. For doubtles if he be not Clemens the Pope, he is not Pope at all. Fiftly, if he be Peter by office or calling, then
2 3 4 5 is he alwaies Peter; vnlesse perhapes he be sometime Lucifer, which were a rare metamorphosis. Sirtly, this popish distinction may fitly be termed, a tricke of fast and loose.
6 For, if the Pope define a truth, they may say, he defined as

The Pope may be iudged, euen by Popish doctrine. See booke. 2. cap. 9. circ. 3.

a

a publike parson. But if he define an errour, then they say, he defined as a priuate man. So doubtles it may be said indeede, that he can neuer erre; but some man in his coate, or some deuill under his pall. See the eleuenth aduiso, and note it well.

How the Pope cannot erre, but the diuell in his coate.

Aduiso. VII.

Of the penall statutes, against Iesuites and Seminaries.

Vntill at last they were intãgled by penall lawes, which were iustly made against them equally, as against the Iesuites. Thus doe the seculars write of themselues, in the preface to the quodlibets. page. 6. towards the end. Againe, in an other place, I find these words. All priests & others, that are not of that seditious Iesuiticall and spanish faction, are bound in charitie, as now the case stãds, to detect them to the vttermost. First, for a caueat to the ignorant multitude seduced by them, hereafter to be ware of them. Secondly, perlegem talionis, returning their malice, detraction, defamation, calumniation, obloquie, and what not inuented by them against the innocent, vpon their owne heads. These words are set downe, quodl. 1. art. 4. page. 9. This is a most excellent aduiso. For first, we learne heare by the seculars their owne frée and voluntary confession, that which I could hardly haue beléeued, if I had not found it writen in their owne bookes, *viz.* That the penall lawes of this land, are iustly made against the Iesuits and ỹ seminaries. Oh swéete Iesus! who could haue beléeued this. This is that mightie point, against which all the papistes doe so often and bitterly exclame; to witte, that the popish priests and Iesuites are put to death for their conscience, and not for treason. For séeing they graunt those penall lawes, by which they are conuinced of treason, to be iustly made against them; they doe consequently grant, that they are executed for treason. Yet it may also be said, that they die for their conscience, because their conscience is to take part with the Pope, and to make warre against their soueraigne

Note this word (iustly) for it is of great importãce.

The Priests are bound to detect the Iesuits.

I

Loe here, the Priests confesse freely, that they are traytors.

2 ueraigne. We learne Secondly by this aduiſo, that the Ieſuites are ſo ſeditious and traytorous companions; that the ſecular prieſts are bound in conſcience, to detect and reueale there bad diſloyall dealing. To which I muſt needes adde; as a pleſant adiunct, that theſe good fellowes the ſeculars; are in the ſame predicament with the Ieſuites, and guiltie of the ſelfe ſame treaſons, as is alreadie proued.

Aduiſo. VIII.

Of the great, ſtrong, and mightie frends, of the Ieſuites and ſeculars.

THe Ieſuits thinke it is vnknown, vnder whoſe wings the arch-prieſt liues ſhrowded, or to and from whome the letter was ſent on father Gerards behalfe, to wiſh her (after ſome few complements and thankes for the token ſhee ſent him,) to keepe her Iewell (the ſaid Gerard) well, &c. Or who they be, that plie and plead for the Ieſuites vnder-hand; or by whome they are backt, to be ſo bould as they are both in priſon and abroad; to make their vaunt, that they haue moe & greater friends, both in ỹ Engliſh & Scottiſh court, then the ſeculars haue; more then halfe naming ſome particular Nobles and others, in high eſtéme and authority vnder her maieſtie, that are ſecretly entered into leagne with them on the ſpaniſh behalfe. Theſe words are ſet downe, quodl. 7. art. 2. page. 188. Againe in an other place, it it plainly written; that the Earle of Eſſex, was ſolicited to be the Kinge of Spaines cloſe penſioner, for furdering of the inuaſions. quodl. 7 art. 2. pag. 189 A Ieſuite prieſt was ſent from Parſons to the ſaid Earle of Eſſex, to moue him to take a penſion of the King of Spaine priuatly for the aduancement of his deſignements. quodl. 5. art. 8. pag. 150. In an other place they write bouldly, that foure ſeminarie prieſts were altogether at ſupper, with a noble perſon, a Lord of high renoune, who would not ſit downe, vntill they all were ſet and placed before him. quodl. 3. art. 1. page. 51. In an other place, it is thus written; theſe two noble perſons

Note this point well; it is to be admired, and to bee ſought into carefully

sons are now most earnest persecutors of the Iesuites and Arch-priests sedition, falsehood, and faction. quodl. 4. art. 7. page. 126. In an other place thus; and other like speaches he vsed of him, to an honorable Earle who told me it. quod. 4. art. 9. page. 132. In an other place thus; Parsons, in his bookes affirmeth the infortunat Howard of Norfolke, to haue bene one and the chiefe cause of the ouerthrow both of the Church and common wealth, yet with whome hee and his haue had, (I will not say haue, *videant ipsi*,) more inward and close dealing, for the aduancement to the crowne by marriage of the ladie Arbella. &c. and other means, then with any other house and familie. quodl. 7. art. 9. page. 212. This is a worthy and a very golden aduise. For by it, hee that hath but one eye may see, what a daungerous kind of people the Iesuites and the seculars bee. For to say nothing of their practises with the late Earle of Eller, nor of that tender and deare familiaritie, which they haue with many of the nobilitie; this is a thing that maketh me sigh and grone, when I remember it; *viz*. That some nobles and others in high estæme and authoritie vnder her maiestie; are secretly entered into league with the Iesuites, on the behalfe of the King of Spaine, for the longe intended conquest of this land. This, this, is it, which can not but grieue and wound euen to the heart; all true hearted English, that shall heare the same. Not the seminaries doubtles of themselues, but the holy Ghost enforcing them thereunto, haue reuealed this notable stratageme. Yea, the seculars doe acknowledge thus much themselues, where they write in this maner; God hath most straungly and in very deed (as it may bee termed,) miraculously reuealed the truth which longe hath bene hidden. quodl 8. art. 9. pag 267. Thus we see, the Priests haue discouered long hidden traytors, and detected many notorious treasons: yet not intending good thereby to Quene Elizabeth, but to their owne persons in their combat with the Iesuites. I trust her maiesties wise and faithfull counsellers, will haue due cõsideration of this aduise. *pauca sufficiunt sapienti.*

Note this point well.

Marke well (or Christs sake.

See the replie to Parsons libell, fol. 68.

Aduiso. IX.

Of the Iesuiticall exercise and their profitable effects thereof.

First Iohn Gerard the Iesuite caused Henrie Drurie to enter into this Iesuiticall exercise, and thereby got him to sell the manno⁊ of Lo⁊ell in Suffolke, & other lands to ỹ value of 3500. pounds & got all the money himselfe; the said Drurie hauen chosen to be a lay-bro⁊ther. After wards he sent him to Antwerpe, to haue his Nouitiat by the pro⁊uinciall there, by name Oliuerius Manerius, (fo⁊ at that time father Garnet had not autho⁊ity to admit any;) where after twelue o⁊ fourthteene daies he died, not without suspition of some indirect dealing.

3500. pounds.

Secondly, the said Gerrard gaue the same exercise to Maister Anthonie Rowse, of whome he got aboue 1000. pounds.

100. pounds.

Thirdly, the saide Gerrard gaue the exercise to Edwarde Walpoole, whome hee causes to sell the manner of Tuddenham, and had of him about 1000. Markes.

1008. Markes.

Fourthly, he gaue the exercise to Maister James Linacre his fellow pri⁊oner in the Clinke, from whome hee dre⁊we there 400. pounds; and after wards got a pro⁊mise of him of all his lands, but was pre⁊ented thereof by the said Linacres death.

400. pounds.

Fiftly, vnder pretence of the said exercise, he cousined syr Edmond Huddlestones sonne and heire by sundry sleights, of aboue. 1000. pounds.

1000. pounds.

Sixtly, he hath dra⁊wen Maister William Wiseman into the said exercise so oft, as he hath left him now very bare to liue. So he dealt also with Maister Thomas Wiseman, whose land he gotte, and thē sent him to Antwerpe, where he died.

Seuenthly, he wro⁊ought so with Maister Nicholas King lately of Grayes Inne, as he hath gotten most of his liuing, and sent him to Rome. Maister Roger Lee of Buckingham

shire

shire hath beene in this exercise likewise, and is also by him sent to Rome.

Eightly, in like manner he dealeth with such gentlewomen as he thinketh fit for his turne, and draweth them to his exercise; as the Ladie Lovell, mistresse Haywood, and mistresse Wiseman now prisoner; of whom he got so much, as now shee feeleth the want of it.

Ninthly, he drue Mistresse Fortescue the widowe of Maister Edmond Fortescue into his exercise, and so got a farme worth 50. poundes a yeere, and paide her no rent.

Tenthly, by this his exercise of cousinage, he perswadeth such gentlewomen as haue large portions to their mariage, to giue the same to him and his companie, and to become Nunnes. So he preuayled with two of Maister Williame Wisemans daughters of Broddocke; with Elizabeth Sherlie, borne in Leicestershire; with Dorothy Buckwood Maister Richard Buckwoods daughter of Suffolke, who had a great portion giuen her by the Ladie Elizabeth Drurie her grandmother; with mistresse Marie Tremaine, Maister Tremains daughter of Cornewell she hauing a large portion; with Mistresse Mary Tremain of Dorcetshire, of whome he had aboue. 200. pounds; with mistresse Anne Arundle, of whom he got a great portion; with Ladie Marie Percie, who is now a Nunne at Bruxells. All these words of this holy cousinage, I would say, exercise, are set down in expresse terms, quodli. 3. art. 10. toward the end. By this aduise wee may see, in what sort and by what meanes, our Iesuites haue enriched their coffers; and consequently, we may haue a coniecturall prognostication thereby, that they expect a day, when to bestow the same to their aduantage. In the meane time, if they with their cõplices be permitted scot frée; they will set the whole land on fire, with their seditious & bloudie treacheries.

Aduiso. X.

Of Iesuiticall religious pollicie, neuer inough to be admired.

IT is a plaine testimonie of no religion in the Iesuites, but flat Atheisme, making religious pietie, but only a matter of meere pollicie. These words are expressely set downe; quodl 6. art. 4. pag. 168.

There is not a Iesuite, nor a Iesuites fautour any where to be found, but he hath a fowle tast of Atheisme, either directly *per se*, or indirectly, or *virtute primi & principalis agentis*. The experience whereof, halfe witted men may see in England, and els where. These expresse words are set down quodl. 4. art. 4. p. 113.

The Iesuites haue most traytorously cast the platforme, & doe goe about so much as wit of man can deuise, to bring all Kinges, princes, & states in christendome, vnder their subiection. quodl 9. art. 7. page. 313.

They (the Iesuites) haue made religion, but an art of such as liue by their wits, and a very hotch potch of *omnium gatherum*. These words are set downe; quodl. 2. art. 8. page. 44.

The Iesuites, during the time of their rebellious practises and conspiracies, against the late King Henrie the 3. of France, & Henry now regnant the 4. did cast at the whole kingdome and crowne of Fraunce. quodlibet. 9. art. 6. page. 311.

The seculars will be, when not one Iesuite shall be left aliue in the world, (vnlesse they amend their manners, and reforme their order,) but all damned for heretikes, or thrust out of Godes Church, as apostataes and Atheistes. These words are to be read, quodlibet. 2. art. 7. page. 42.

How the Iesuites haue abused that sacred seale (of confession) of purpose to tyrannize ouer poore soules, as getting thereby occasion to intrude themselues for disposing and managing of their worldly causes, I leaue it to sundry reports

reports and wofull experiences, whereof mistresse Wibur in Kent together with her husband can and will be witnesses another day, against father Curry the Iesuite, vnlesse his repentance were great for it, ere he died. These words are set downe, quodl. 7. art 4. page. 69.

Onely in hell and amongst heretikes *ordo negligitur, Ergo*, the Iesuites appointing vs a superiour (without order,) doe imitate one of these, (the diuels, or heretikes.) These words are set downe. Quodl. 6. art. 4. pag. 164.

One is in time of solemne processions, at which it hath beene noted, that the Iesuites will seldome or neuer come. These words are to be read. Quodl. 3. art. 1. page. 51.

The power of priesthood is called into question, by these new religious Scribes and Pharisees, (the Iesuites.) These words are set downe. Quodl. 2. art. 7. page 42.

It followeth, that they must eyther renounce the Catholike Churches authoritie, in crediting these false hearted, seditious, and erroneus Iesuites, or else renounce the said Iesuiticall doctrine. These words are set downe, Quodl. 2. art. 7. page. 42. By this Aduiso we see plainely, that whosoeuer followeth the doctrine of the Iesuites, must of necessitie renounce Christs Church. Fie vpon them therfore, and their badde religion.

Aduiso. XI.

Of the testimonie, that the Iesuites giue to the Pope.

They (the Iesuites) haue preached openly in Spayne, against Pope Sixtus the last of all holy memorie; and raylng against him as against a most wicked man and monster on earth, they haue called him a Lutheran heretike; they haue termed him a Wolfe, they haue said, he had vndone all Christendome, if he had liued. And Cardinall Bellarmine, being asked what he thought of his death, answered thus: *conceptis verbis, quantum capio, quantum sapio, quantum intelligo, descendit ad infernum.* Thus in English; as farre I can perceiue, vnderstand, and apprehend, our pope is gone to hell. They gaue him doubtlesse a merie

See the text Aduiso and note it well.

farewell. Thse words are set downe, quodl. 3. art. 2. page. 57.

The Iesuites hold and defend this proposition, *hominem non christianum posse esse Romanum Pontificem.* A man that is not a Christian, may be the bishop or Pope of Rome. These words are set downe in the discouerie. page. 37. quodl. 4. art. 2. page. 100. This is a worthie Aduiso, which must be well marked and remembred, for it giueth poperie a deadly wound. First, we see here, that the Pope may be an ethnicke or atheist, and consequently, that the Church of Rome may be ethnicall or atheall, such as is their head. Secondly, that the pope, euen by confession of the greatest papists, may be an heretike, & that their late pope was one *de facto.* Thirdly, that euerie pope holdeth not in euerie point, the late Romish religion. For, (if they write truly,) this late pope Sixtus disliked of popish auricular confession. Fourthly, that it is lawfull to iudge both of the popes religion, and of the pope himselfe. For we sée here, that the Iesuites did iudge the pope. Yea, our quodlibetist telleth vs in another place, that the Iesuites affirmed the pope, to haue erred in absoluing the French king. quod. 4. art. 2. page. 101. See the fourth Preamble, and the first Aduiso sup.

1 2 3 4

King Henry now regnant.

Concerning the pope, how he both hath erred and still doth erre, as also how both he hath bæne iudged, and this day ought to be iudged, euen of his dearest popelings; I haue sufficiently proued elsewhere; neuertheless, for the full satisfaction of the reader, I will here adde a little, which in the former bookes is wanting, and cannot but wel content, euerie indifferently affected person.

Walter Doctor Gerson a famous papist, and chancellor of the vniuersitie of Paris, doth make the case so plaine in many places of his works, as none that with iudgement shall perusse the same, can stagger or stand in doubt thereof. Some few places onely I wil heere allege, referring the Reader for the rest, vnto the author himselfe in his bookes.

The first place is conteyned in these expresse words: *cõcluditur ex hac radice duplex veritas. Prima, quod determinatio solius papæ in his quæ sunt fidei, non obligat vt præcisè est talis, ad credendum*

credendum: alioquin ſtaret in caſu, quod quis obligaretur ad contradictoria, vel ad falſum contra fidem.

Gerſon. pri. part. de examin. doctrinar. conſider. 2.

Out of this rote is concluded a double truth. Firſt, that the reſolution or determination of the pope alone, in things belonging to faith, as it is preciſely ſuch, (not confirmed by a generall counſell,) doth not tie or bind a man to beleeue it. For otherwiſe the caſe might ſo fall out, that one ſhould be bound eyther to beleeue contradictories, or elſe falſhoode againſt his faith.

Gerſon, vbi ſupra.

The ſaid Gerſon, after he hath in the ſame place by me quoted in the margent, delated at large, that the Popes erroneous doctrine muſt be controlled by a generall councell, addeth theſe expreſſe words: Cui legi haud dubie ſubeſt papa licet hactenus multis hæc veritas non placeret propter inordinatũ, fauorem ad ſummum pontificem, vel ſcripta ſua male ſuſcepta, plus quam ad Chriſtũ & Euangelia. Nunc autẽ oppoſita falſitas eſt hæreſis expreſſe damnata per concilium Conſtantienſe, cum alijs multis in vtilitatem totius politiæ Chriſtianæ:

To which law the pope doubtleſſe is ſubiect, although hitherto this truth did not pleaſe a great many, by reaſon of their inordinate affection to the pope, more then to Chriſt and his goſpell. But now the oppoſite falſhood is an hereſie, flatly condemned by the counſell of Conſtance, together with many other things for the good of all Chriſtian policie.

Gerſon. pri. part. in ſerm. pro viagio regis Roman. part. 3. direct. 1.

The ſecond place is conteyned in theſe words: Concilium generale ſic eſt ſupra papam, & alium quemlibet de eccleſia, quod ipſum papam poteſt deponere pro quocunque crimine, de quo notorie & incorrigibiliter ſcandalizatur eccleſia. Hoc eſt practicatum dudum de papa Ioh. 12. & nunc de Ioh. 23. In cuius deiectione non inſeritur, quod fuerit hæreticus, vel à fide deuius.

A generall councell is ſo aboue the Pope, and euery one of the Church, that it hath power to depoſe the Pope, for what crime ſoeuer, whereof the Church is ſcandalized notoriouſly and incorrigibly. This was done vpon Iohn the 12. Long ſythence, and now vpon Iohn the 23. of that name,

name, in whose detection it is not inserted, that he was an heretike, or had swarued from the faith.

Gerson in pri. part. in serm. pro viagio regis Rom. direct. 2.

The third place is conteyned in these words: Concilium generale potest eum quem reputat summum pontificem, nedum consultiue inducere, sed authoritatiuè compellere ad offerendum viam cessionis, vel ad cedendum papatui, etiam sine culpa licet non sua sine causa.

A generall councell may not onely by way of councell induce him whom it reputeth to be the lawfull Pope; but also by way of authoritie compell him to offer to giue place, or to depart from the Popedome in verie deed; yea, without his owne fault, though not without a cause.

Gerson pri. part. de statibus ecclesiastic. consider 3.

The fourth place is conteyned in these words: Status papalis, non eximit papam à legibus purè diuinis, quæ vel in euangelijs, vel generalibus concilijs posítæ sunt. Et ex hoc consequeter patet, quod papa subijcitur legi de correctione fraterna. Si peccauerit in te frater tuus, &c. Sic quod potest fraternaliter corripi, dum peccat. Et si tandem nolet audire ecclesiam, quam generale concilium representat, debet haberi sicut ethnicus & publicanus. Et ita potest hoc modo per concilium, vel iudicari, vel coerceri, vel pro excommunicato haberi.

The Popes estate doth not exempt the Pope from the pure diuine lawes, which are set downe eyther in the gospels, or in generall councels. And hereupon it is cleare consequently, that the Pope is subiect to that law of fraternall correction, if thy brother offend against the, &c. So that he may be reproued brotherly, when he sinneth. And if at length he will not heare the Church, which a generall councell doth representent, he must be reputed as an Ethnicke and Publican. And so he may this way by a councell either be iudged, or corrected, or reputed an excommunicate person.

Gerson in serm. cor. concil. Constatn. K. prim. part.

The fift place is conteyned in these words: Ecclesia vel generale concilium potuit & potest congregari, sine expresso consensu vel mandato papæ, etiam rite electi & viuentis, in multis casibus.

The Church or generall councell both might and may

be

be called together, without the expresse consent or mandate of the pope, euen when the pope is lawfully elected and liuing, and that in many cases.

Againe, the same Doctor hath these words: Ecclesia vel generale concilium eam representans, est regula a spiritu sancto, directa tradita à Christo, vt quilibet cuiuscunque status etiam papalis existat, eam audire ac eidem obedire teneatur, lioquin habendus, est vt ethnicus, & publicanus. *Gerson ibidem.*

The Church or generall councell representing it, is a rule directed of the holy Ghost, and giuen vs of Christ, that euerie one of what state soeuer euen papall, must heare and obey the same, or else he must be reputed as an ethnick and publican.

The first place is conteyned in these words: Concilium generale potestatem a Christo immediatè habet, cui quilibet cuiuscunque status vel dignitatis etiamsi papalis existat, obedire tenetur in his quæ pertinent ad fidem, & extirpationem schismatis, ac generalem reformationem ecclesiæ dei, in capite & in membris. *Gerson in serm. pro viagio regis Romanorũ, direct. 1. prim part.*

A generall councell hath power from Christ immediately, to which euerie one of what state or dignitie soeuer he be, yea the pope himselfe, is bound to yeeld obedience, in those things which pertayne to faith, and extirpation of schisme, and the generall reformation of the Church of God, in the head and in the members.

The seuenth place is conteyned in these words: *Iohannes* (papa) non est accusatus vel conuictus de hæretica prauitate, & tamen concilium vocauit & indicauit ipsum, tanquam suum subditum. Vnde & in toto processu vsque post sententiam definitiuam suæ depositionis, reputans est ab eodem concilio verus papa. *Gerson pri. parte, in tractatu de appellatione à papa circa medium.*

Pope Iohn was neither accused nor conuicted of heretical prauitie, and for all that the councell both called him and iudged him, as their subiect. Whereupon the councell reputed him the true Pope, in all the time of their proceeding against him, vntill after the definitiue sentence of his deposition.

The eight place is conteyned in these words: In causis

Gerson vbi supr. in 2. propos.

fidei non habetur in terra iudex infallibilis, vel qui non sit deuiabilis à fide de lege communi, præter ipsam ecclesiam vniuersalem vel concilium generale eam sufficienter repræsentans.

In causes of faith there is no infallible iudge vpon earth, or which cannot swarue from the faith by the cõmon course of Gods proceeding, sauing the vniuersall Church or a generall councell.

Thus you see at large, the constant doctrine of this great Doctor, and famous papist; who was present at the councell of Constance, and one of the best account in the same councell. Out of whose words I gather many verie excellent documents, well worthie to be written in golden letters. 1 First, that no Christian is bound to beleeue the decree, definition, determination, or resolution of the Pope, as he is barely and precisely Pope, or Bishoppe of Rome, without the assistance of a generall councell. 2 Secondly, that the Pope may erre both priuately and publikely in resolutions of faith, aswell as other bishops and ministers of the Church. 3 Thirdly, that the Pope is subiect to a generall councell, and may be controlled by the same. 4 Fourthly, that the contrarie opinion is a flat heresie, condemned in the councell of Constance. 5 Fiftly, that an inordinate affection to the bishoppe of Rome, withdraweth many men from the truth of Christs Gospell. 6 Sixtly, that a generall councell is so aboue the Pope, that it hath power and lawful authoritie to depose the Pope, for any notorious crime whatsoeuer. Which authoritie (saith this great papist,) was practised and *de facto* put in execution, both in Pope Iohn the 12. and in Pope Iohn the 23. of that name. 7 Seuenthly, that a generall councell hath full power to compell a Pope lawfully elected to the place, to renounce and forsake the popedome, and to giue place to him whom the councell shall appoint. 8 Eightly, that if the pope shall withstand the councell, and refuse to obey the decrees and constitutions thereof; he must be excommunicated, and reputed as an Ethnicke and publican. 9 Ninthly, that a generall councell may be summoned and kept, without consent of the pope, that is both lawfully

fully elected and then liuing. Tenthly, that the Church or a generall councell is a rule set downe by the holy Ghost, and giuen vs by Christ, to which all people, aswell the pope as others, must yeeld obedience, or else be as the ethnicks and publicans. Eleuenthly, that neither the pope, nor any one man vpon earth is or can be an infallible iudge in matters of faith. Twelftly, that the iudgement which we must rest vpon, in all controuersies of faith and religion; is eyther the vniuersall Church, or a lawful generall councell. This is sound and most Catholike doctrine, though proceeding from the penne of a great papist. Which doctrine as the councell of Constance did approue, so do I embrace the same with all my heart; humbly thanking God, that by the mightie power of his truth, our aduersaries are enforced to deliuer vs the truth against themselues. This doctrine is proued more at large in my my booke of Motiues, and in my Survey; in many places also of this present volume, euen by the confession of the priests vnawares; and shall be confirmed God willing, in my Golden ballance of triall, now readie to the presse. 10 11 12

Aduiso. XII.

Of the toleration expected by the Seculars.

TOuching the toleration which the secular priests ayme at, I will only put downe the reasons which perswade me, that it cannot stand with the peaceable gouerment of this land, referring the decision thereof as appertayneth, to the graue consideration of higher powers. The same toleration is no lesse daungerous, in the kingdomes of Scotland and Ireland, a poynt that would not be forgotten.

The first reason.

In the booke which Cardinall Allen published in his owne name, when the inuasion of England was chiefely intended, with the cruell massacre of her Maiesties sacred person, in the yeare 1588. (which booke the Iesuites partly framed to his hands,) they first make their entrance in- See the Apologie, page. 172. and note it well.

to their diſcourſe, with a moſt odious and ſhamefull declaration againſt her Maieſtie, thereby to ſtirre vp her ſubiects hearts to contempt of her highnes, and to make her beholden euerie where for odious both to God, to the world, and to all good men. Secondly, in that booke the Cardinall and the Ieſuites threaten the nobilitie, gentrie, and all the reſt of the inhabitants of this kingdome, with loſſe of all their goods, their lands, their liues, and with damnation beſides, except that preſently vpon the landing of the Spaniards, they ioyned themſelues and all their forces, men, munition, victuals, and whatſoeuer elſe they could make, with that Catholike armie. The words of that booke be theſe; if you will auoid (ſay they) the popes, the kings, and other princes high indignation, let no man of what degree ſoeuer, obey, abet, aide, defend, or acknowledge her, &c. adding, that otherwiſe they ſhould incurre the Angels curſe & malediction, & be as deeply excõmunicated as any, becauſe ỹ in taking her maieſties part, they ſhould fight againſt God, againſt their lawful king, & againſt their country. *Ergo* the Ieſuites are vnfit men to enioy any toleration, in a well managed commonweale. And whatſoeuer I ſay of Ieſuites cõcerning this toleratiõ, I vnderſtand ỹ ſame indifferently of the ſecular prieſts. My reaſons mouing me theronto, are manifold. Firſt, becauſe Cardinal Allen (with whoſe opiniõ all the ſeculars did euer iumpe,) put his owne hand to this ſhameleſſe & abhominable libell. Secondly, becauſe many of the ſecular prieſts were in the campe, as is ſaid in the ſame article, which is quoted in the margent. Thirdly, Becauſe Ballard the ſecular prieſt, did at his comming ouer, about the yeare 1586. deliuer a like meſſage to al reconciled perſons, buzzing into their eares, to acknowledge the quẽn of Scotland for their ſoueraigne. Fourthly, becauſe all the ſeculars profeſſe their obedience to the Pope, and are ſtill deuoted to him, euen as they were before. Fiftly, becauſe the ſeculars iumpe with the Ieſuites, in all things concerning the Popes authoritie; as is alreadie proued.

Loe, the like treaſon was neuer hard of to this day.

These words are ſet downe. quodl. 8. art. 7. page. 247.

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3

This my ſelfe know to be ſo.

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The ſecond reaſon.

Many nobles and others in high eſteeme and authoritie vnder

vnder her maiestie, are secretly entered into league on the behalfe of the Spaniard, and that by procurement of the Iesuites, as I haue proued in the eight aduiso; *Ergo* the Iesuits, and seculars are vnfit men, to enioy any toleration in a well managed common weale.

The third Reason.

All papists must imploy their persons and forces by the Popes direction, how farre, when, and where, either at home, or abroade; as men bound in conscience to further all warres for religion, and to breake with their temporall soueraigne at the Popes appointmēt. This is proued preamble. 18. *Ergo* Iesuites and Seculars. &c.

The fourth Reason.

The king of Spaine plotteth and by Iesuiticall faction resolueth, to procede where his father left against England. And for this ende sundry persons are sent into England, to be agents in that behalfe. This is proued preamb. 19. *Ergo*.

The fift Reason.

The seculars confesse in plaine tearmes, that the penall statutes are iustly made against them. this is proued in the seuenth aduiso. *Ergo* vnfit men to haue a toleration.

The sixt Reason.

The seculars commend the pope, for taking the English diademe from the king, and highly approue the disloyal fact of Cardinall Pandulphus, in keeping the said English crowne three dayes vpon his heade in the Popes right; *Ergo. &c.* This is proued in the first aduiso, in the second reason.

The seuenth Reason.

All that come out of Spaine, must sweare to be rancke

traytors against Queene Elizabeth. This is proued in the second booke, chapt. 4. page. 6. *Ergo. &c.*

The eight Reason.

The seminaries in Spaine were intended and erected, of purpose to cause a conquest, and to bring England into the slauery of the Spaniard. This is proued, quodlibet. 8. art. 10. page. 278. *Ergo. &c.*

The ninth Reason.

The seculars in their answere to the Iesuited gentlemã, doe prowdly vaunt of their great power and forces, in the 68 page. *Ergo.*

The 10 Reason.

In all the bloudie attempts and treasonable practises of the Pope and Spaniards, none were more forward then the secular priests. This is proued in the important considerations, page. 15. *Ergo.*

The 11. Reason.

The seminaries were willing to colour, hide, and conceale all the attempts, intents, practises, and procedinges of the Iesuites, vntill they were intangled by penall lawes. these words are set downe, in the preface to the quodlibets. *Ergo.*

The 12. Reason.

All papists (seculars and Iesuites,) maintained one and the same opinion, in all the practises and bloudie complots concerning England. This is proued. quodli. 8. art. 9. page. 277. But some seculars were as forward against Queene Elizabeth, as the bloudie Spaniards, as is proued in the 10. Reason. *Ergo* vnfit men to haue a tolleration.

The

The 13. Reason.

The seculers graunt frely, as is allready proued at large; that they haue many friends both of the nobility, and of the gentris, who loue them dearely, & are deuoted to the Pope. *Ergo.* many other reasons may be gathered to this effect, out of this precedent discourse; but I will not stande vpon the matter. Her Maiesties graue and wise counsellours, know best what is to be done herein. onely this I wish to be remembred, (which is already made manifest in the second booke, chapter. 4. paragraph. 1.) that the Iesuites are banished out of the kingdome of France, for their seditious dealing there. For doubtlesse, if they be vnfit persons to dwell in that Realme; where popery is openly professed, and therefore are banished from thence; it seemeth not to stand with christian pollicy, to grant them a tolleration to liue as they list in England. And seeing the seculars were as deepe & as forward in all bloudie practises, as ỹ Iesuites or spaniards, (as is alreadie proued;) & seeing with all, they doe still professe their obedience to the Pope, her Maiesties professed mortall enemie; they seeme as daungerous, and as vnfit to enioy a tolleration, as doe the Iesuites. What say I of a tolleratiõ? seeing the seculars cõfesse (as I haue proued,) that the penall lawes are iustly made against them; it were not a misse thinke I, if this their generall maxime were put in execution; *viz. fiat iustitia, & ruant cœli.* For as our quodlibetist telleth vs, the execution of priest-hood and treason are now so linked together by the Iesuites in England; as they cannot exhort any to the catholike faith, but *dogmatizando*, in so doing they draw him in effect to rebellion. quodl. 9. art. 4. page. 304. note the next reason.

Quodl. 7. art. 7 p 196.

The 14. Reason.

The Pope will not suffer nor permit the Iewes to dwell in Rome, vnles they will orderly and dutifully heare the popish sermons in their popish Churches; and yet are the popish

I speake this of my owne knowledge,

popish sermons as much against the conscience of the Jew, as are the English sermons against the conscience of the papist. Againe, the Jewes are not the Popes subiects, and so doe they owe lesse dutie to the Pope, thē our english papists owe to Quæne Elizabeth. And consequently, if the Popes practise with the Jewes be made a rule, to square and measure the actions of his popish English vassals; they must haue no toleration to abide in England, vnles they will come to the Church to heare godly sermons. To which I must nædes adde, that the Jewes liue peaceably in Rome, and doe not any way meddle in seditious and treasonable practises; which for all that, is a thing very common and vsuall with our English papists, as is alreadie proued. If therefore the execution of popish priesthood, be linked inseperably with treason, as is alreadie proued; I hope popery will bee so farre from a tolleration, as no disloyall papist shall be permitted, to haue any footinge within this land.

The complement of the three former bookes

Paragraph. I.

Containing a golden redolent posie, for the Iesuites and their Iesuited families; presented by the secular Priests, to signifie their amitie.

The Jesuites and their arch-presbyteran or Spanish faction, inueighing against the secular priests, for appealing to the Sea apostolike for iustice *in spiritualibus*, and to the regall throne of sacred maiestie, in defence apologiticall of their innocencie *in temporalibus*: do peruert all lawes, customes, and orders, and arrogate to thēselues a dignitie, preheminence, & authoritie, aboue the Pope and Prince, & are therebie guiltie of high treason. These words are set downe, in the preface to their dialogue.

Note heere gentle reader, these important points; first that by

by the flat testimonie of the seculars, the Iesuites are censured to be guiltie of high treason; and consequently, that they are worthily condemned by the lawes of this land for the same. secondly, that these good fellowes the secular priests, do make themselues guiltie of the same treason, though not in the same degree. For their appeale to the Pope *in spiritualibus*, implyeth high treason against their naturall soueraigne. Which to be so themselues confesse els where, as shall appeare in the next paragraph.

Paragraph. II.

Shewing that the secular priests vnawares condemne themselues, in their owne publike writings.

The seminaries were willing at the first, to colour, hide, and conceale all; making the Iesuites causes, attempts, intents, practises, and procædings, their owne in euery thing, and yeelding to them the preheminence, fame, honor and renowne in euery action acted by them; vntill at last they were intangled by penall lawes, iustly made against them equally, as against the Iesuits. These words are set downe, in the preface to the quodlibets.

Note heere gentle reader, these important points with me; first, that by the free confession of the seminarie priests, the penall statutes are iustly made against them; and consequently, that the seminaries are iustly condemned for treason. Secondly, that the penal lawes were made as iustly against the seminaries, as they were made against the Iesuites; and consequently, seeing the notorious treasons of the Iesuites, were the cause of the said penall lawes; it followeth by necessarie consequution, that the seminaries are guiltie either of the same, or at the least of other like treasons. Thirdly, that the seminaries for a longe time, made all the bloudie intents and treasonable practises of the Iesuites, their owne in euerie respect. Fourthly, that they honoured the Iesuites, euen in their bloudie attempts and cursed treasons. Fiftly, that the seminaries did hide and conceale the treasons of the Iesuits, for the space of twenty yeares toge-

1 2 3 4 5

ther. For the Ieſuites began their treaſons, in the yeare. 1580. as is alreadie proued; and the ſeculars did not reueale them, vntill the yeare. 1601. Neither then, but to be auenged of the Ieſuites, and to ſaue their owne neckes from the halter.

Paragraph. III.

Of the cauſe of the diſcouerie of the Ieſuiticall treaſons.

Now of late God hath moſt ſtrangely, & in very deede, (as it may be termed,) miraculouſly, reuealed the truth which long hath beene hidden. These words are ſet downe, quodl. 8. art. 9. p. 267.

Note heere gentle reader, that God for his owne glorie, for the preſeruatiō of his faithfull ſeruant our gratious ſoueraigne, and for the common good of our natiue countrie; hath miraculouſly contrarie to the expectation of man, cauſed the ſecular prieſts to diſcouer the longe hidden treaſons, contriued and diſloyally practiſed both by the Ieſuites and themſelues.

The fourth Booke, containing a ſparing poſtpaſt, prouided by the Seculars for the Ieſuites; in regard of the delicate and ſumptuous Antepaſt, beſtowed on their meſſengers at Rome.

AFter I had accompliſhed the three bookes aforegoing, I had a ſight of a Ieſuiticall booke, intituled a briefe apologie; which in pervſe, I found not only to confirme the treaſonable complots and bloudy practiſes, heretofore intended againſt her maieſty and this our native contry; but with all to ſound out alaram, to moſt cruell and vnnaturall rebellion in time to come: and conſequently, I haue thought it my parte and bounden dutie, to vſe my penne for the confutation and confuſion, of ſuch vnchriſtian villany.

CHAP. I.

Of the Author of this ſeditious apologie.

ALthough by the inſcription of this libell, ſome Ieſuited prieſtes ſhould bee the authors thereof: yet doe I verely thinke, that the traytorous Ieſuite Parſons did compile the ſame. For firſt, if the ſtile and methode bee conferred with his other bookes, they will ſeeme to bee of one and the ſame moulde. Secondly, the

See the 8. chapter & the ſecond ſection.

Apologie page. 2.

author thereof speaketh of himselfe in the singular number, so as the words can no way be applyed vnto many. Thirdly, the author of this disloyall pamphlet, speaketh

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See Collingtons defence. page. 123. p. 124. p. 126.

scornefully and dishonourablie of her Maiestie, and o others in authoritie vnder her; which is the proper badge of that foule-mouthed wretch. For to say nothinge of manie other places, when hee hath told vs some parte of Maister Bluets letter to his fellow maister Mush, in these wordes; (I haue by opening the cause vnto there honours, and to Cesar, obtained &c. Hee putteth downe in the margent, these wordes; (the Queene after a sorte.) As if hee had said, shee is de-

Apologie, page. 211.

priued by the Popes Bull, and is not Queene indeede, but by bare name only. And the very reuerend

Apologie page. 162. page. 10.

prelate Maister Doctor Bancroft, hee termeth the false bishoppe of London. And yet this good fellowe is grieuously offended, that the seculars doe not tearme the Arch-priest (Blackewell) by the name of *Reuerendissimus*, the most reuerent Father. Fourthly, they that

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Apologie. page. 194.

would seeme to bee the authors of this libell, confesse frely and plainly, that Parsons himselfe did diligently enforme them, how and in what sorte they should write. And consequently he was the architect indeede, howsoeuer others haue the name. But euery wiseman will

It is not Parsons manner, to put his name to his bookes. See the apologie. page. 172.

thinke, that (seeing Parsons is the partie accused.) if his owne conscience had not condemned him in the aunswere, hee would haue put his owne name to the Apologie. Well, the answeare is so badde, the author may not be knowen. See more heereof, in the fourth chapter.

CHAP.

CHAP. II.

Of the cruell proceeding, against the messengers sent to Rome.

MAster Charnocke, and master Bishop two of the secular priests, who had traueiled many yeares in the Popes affayres here in England, being vniustly molested by the tyrannizing Iesuites; did with the consent and counsell of many other priests, vexed by the Iesuites as themselues, take a long and painefull iourney to Rome, to desire some mitigation of his holinesse in that behalfe. But God thanke you, Parsons by the helpe of their Iesuites, made such an heynous complaint to the pope against the said messengers, that the prison was made readie for them, before they came to Rome. Yea, at their comming they were imprisoned indeed, neither to this day could they be permitted to come to the Pope. And which is more, they were inioyned at their going out of prison, to remaine in exile; the one, in Paris; the other, in Lorraine; and not to returne into England, without speciall licence of his holines, or of the protector his deputie. Which cruell decree, they were compelled to confirme with a corporall oath. Hereupon the other priests exclayme and crie out; O miserable times! O wicked maners of men! that their two messengers should so be handled, as to be put in prison, before they could be heard, page. 192. Master Collington saith, that they were kept in prison till Parsons had made all sure, by getting forth a *Breue* for confirmation of his plotted authoritie. page. 208. Now what doth Parsons answere, in defence of his intolerable tyrannie? you shall heare the expresse words of the Apologie, in the next chapter.

O tyrannie of all tyrannies in world. See D. Elies notes vpon the Apologie. p. 108. p. 111. p. 112. vers. 20.

Apologie, Page, 139. Page. 154.

CHAP. III.

Of Parsons *his answere, for the punishment of the messengers.*

They say, that Cardinall Bellarmine his letter to father Parsons from Ferrara, a little before their arriuall, doth proue, that the imprisonment of their messengers was procured by Parsons, for that the said Cardinall wrote that the two English priests were not yet come, but should be imprisoned when they came, nor that it should be needfull for Parsons to flie, or make haste to Ferrara for that cause. And then the priests crie out, *O tempora, O mores*, that their two messengers should so be handled, as to be put in prison before they were heard. But God be thanked, that worthy Cardinall is yet aliue, and can testifie all this to be their fiction, and that his holines being aduertised in Ferrara, from his Nuncioes in Fraunce and Flaunders, of these mens comming, was offended at their new stirring, and willed the said father to write to Rome to father Parsons, to be enformed of them and their pretenses, before euer father Parsons had written or spoken word thereof, as the said Cardinall will beare witnesse. And as for the least clause of his letter, whereby he should write, that Parsons needeth not to flie or make haste to Ferrara; it is added and forged by themselues, and no one such word in the letter. These are the expresse words of the Apologie, in which all is saide for the Iesuite Parsons, that himselfe possibly could deuise for his owne defence. For eyther he was the man that penned the Apologie, or at least the man that diligently instructed him, who penned it, as is alreadie proued. Marke then the due examination thereof.

How would these Iesuites intreat others, that deale so cruelly with the popes friends?

Aske my brother, if I be a theefe.

Apologie. page. 193.

1 Out of these words of the Apologie, we must obserue first, that the Iesuite Bellarmine now Cardinal, wrote from Ferrara to Parsons at Rome, telling him that the priestes were not yet come thither.

2 Secondly, that the Cardinals letter was written, before

foꝛe the pꝛieſts came eyther to Rome, oꝛ to Ferrara; whether it was thought they would come, becauſe the Pope was there.

Thirdly, that it was decrꝛed, that they ſhould be impꝛiſoned, ſo ſoone as they came. 3 Theſe thꝛee obſeruations are expꝛeſly conteyned, in the foꝛmer part of the Cardinals letter; to ſpeake nothing yet of the laſt clauſe thereof, becauſe that part is denied. But the foꝛmer part is freely granted, which may not be foꝛgotten.

Fourthly, that the Pope was aduertiſed in Ferrara, by his Nuntioes in Fraunce and Flaunders, that the pꝛieſtes would come to him. 4

Fiftly, that the Pope willed the Cardinall to wꝛite to Parſons, to be enfoꝛmed of them and their pꝛetences. 5

Sixtly, that the Cardinall Bellarmine can teſtifie all this, to be their fiction; foꝛ ſo ſaith the Apologie. 6

Theſe obſeruations duely pondered, it will appeare to the indifferent reader, as cleare as the Sunne when it ſhineth at the nꝛone tide; that the Ieſuite Parſons is condemned in his ownꝛe conſcience, and knoweth now no other meanes how to defend his badde dealing, but by hypocriſie, falſhood, and impudent lying. Firſt thereforꝛe, he 1 chargeth the Cardinall Bellarmine, with falſe teſtimonie. This is euident by the firſt obſeruation, where after hee told vs the woꝛds of the Cardinals letter, he addeth immediatly to the ſame woꝛds, the exclamation of the pꝛieſts. That done, he foꝛthwith with an impudent mouth auoucheth, that the Cardinall can teſtifie all this to be their fiction. Peruſe the woꝛds in the beginning of this third chapter, and marke them well. The diuell is termed a lyer, and *pater eius*; but henceforꝛth let him giue place to Parſons, in that behalf. Foꝛ hauing told vs of the Cardinals letter wꝛitten to him, and of the contents thereof; he foꝛthwith affirmeth to vs, that all is falſe, and the mꝛere fiction of the pꝛieſts. And yet is the greater part, oꝛ rather the totall ſumme of their narration, conteyned in the ſaid Cardinals letter. But let vs in the way of diſpute, and in fauour of our good Ieſuite Parſons, and in regard of his trauels foꝛ the king of Iohn.8. verſ.44.

Spayne against our natiue countrey; suppose with him, that the priests had vttered many vntruthes, (the contrarie whereof God willing, shall shortly be made manifest;) yet must the lye perforce be retorted vpon Parsons, as vpon him that best hath deserued it; for his impudent, shamelesse, and most notorious lying. The reason is euident, because he granting a great part to be true, affirmeth in the same periode, the whole to be false. But it shall be proued before the ende of this replie, that there is no falshoode therein at all; saue that onely, which procædeth from his owne lips.

2 Secondly, Parsons to purge himselfe of bad dealing, if possibly it would bee, telleth vs in the 5ft obseruation, that the Pope willed the Cardinall to write to him, to be enformed of the priests and their pretences. Heere Parsons either condemneth himselfe, or else giueth the Pope a mortall wound. If the Pope gaue no such charge to his Cardinall, then hath Parsons committed a damnable sinne, in lying so egregiously vpon the Pope and his Cardinall. And it seemeth verie probable, that the Pope was not then acquainted with the matter, but that the Generall of the Iesuites by Parsons his information, had required the Cardinall to moue the Pope for their imprisonment, if perhaps they should come to Ferrara, while the Pope made his abode there. And for this cause did the Cardinall answere, that the priests were not yet come, but should be imprisoned when they came, as we haue in the third obseruation. As if he had said, haue yee no care, I will be mindefull to gratifie you in your desire. The priests are not yet come, but I shall not faile to procure their imprisonment at their comming. For it can not be imagined, that intelligence of this matter could come to the pope, but by the consent of Parsons, and as Parsons did designe to be done. The reason is euident, because Parsons boasteth, that he is appointed the Rector of the English Colledge, the Prefect of the English million, and the like. All which is true indeed, and by reason hereof, all English papists depend vpon Parsons, and will doe nothing without his aduise; the seculars euer

O blessed Iesuitical, Cardinall. seruant of the diuell. Page. 199.

euer excepted, that now oppose themselues against him, who doubtlesse would not bewray their owne cause. If the Pope gaue such a charge indeed, then did he shew himselfe to be the diuels vassall, and not Christes vicar, as he pretends to be. For who, but the diuell of hel, would first decree that the priests should be imprisoned, and afterward labour to know, what offence they had committed? For if Parsons say truly, the Pope knew not what offence was done. Wel, be this as it be may, it is confessed on all sides, that the priests with the Popes knowledge, were first imprisoned, then inioyned to liue in exile, and neuer to returne into their natiue countrey without licence, and could not to this day, be permitted to speake to the Pope. Iustly therefore may the priests exclayme, O miserable times? O wicked manners of men? O cursed Parsons? O cruell bishoppe of Rome? Doest thou send thy priests with the daunger of their liues, to execute thine imployments, and when they haue taken a long, painefull, and chargeable iourney, to know thy further pleasure, in their doubts and distresses in that behalfe, doest thou cause them to be imprisoned? Doest thou punish them, before thou know any cause? Doest thou condemne them, nay banish them, before thou doest heare them speake? they truly haue deserued no lesse, because they haue taken part with thee against their naturall soueraigne. Yet is it a shame of all shames for thee, to haue dealt so cruelly with them. They may see if they haue but one eye left, that thou art neither Saint Peter, nor Christs lawfull vicar.

Note this dilemna.

The Pope is a most cruell tyrant.

Thirdly, they were more strictly imprisoned at Rome, then the Iesuites are this day in England, though knowen professed enemies to the crowne. For first, Parsons was the chiefe Iaylour. Secondly, the priests were put in seuerall places of the prison, so as the one could not speake with the other. Thirdly, they could not be permitted to talke with schollers, nor the schollers to talke with them. This is a good president, how to deale with tayterous Iesuites, when they shall hereafter be apprehended in this land.

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Apologie. Page. 193.

Page. 191.

Fourthly, the notarie that penned the examination, was a Iesuite, so as Parsons had his desire, in euerie respect. These things put together with the former, the last clause of the Cardinals letter, of Parsons his hasting to Ferrara, will be euident.

4 Fourthly, Parsons fearing, that the Pope would make some subordination in England, laboured by all meanes possible, that Blackwell might be the Arch-priest. I proue this euidently. For first, the Pope willed that information should be procured out of England, who were the fittest men for gouernment. And yet Parsons confesseth, that the opposite seculars were not acquainted therewith; Albeit they were the fittest men, as I shall proue demonstratiuely, if any Iesuite will prouoke me thereunto. Secondly, the Protector demaunded the opinions, of the principall English in Rome. And I pray you, who were these? Parsons himselfe forsooth, and his brother Iesuite Baldwin, lately come (for that intent) out of England. Haddocke also, Martin Array, and Allen, all Iesuited vassals, and at his commaund. Thirdly, diuers other principall men wrote out of Spayne, to signifie the sufficiencie of Blackwel for his Arch-presbiteran office, and that he should be the gouernour. This doth Parsons or his flattering vassals at his designement, set downe in expresse termes in their Apologie. Now I beseech the gentle reader, who is so blind, as cannot see this malitious treacherie? Parsons seeketh by hooke and by crooke to hide his false dealing, and yet doth he vnwittingly bewray his owne villanie. Men forsooth in Spayne, must please Parsons for their owne gaine; and they must write to the Protector at Rome, that Blackwell (whose sufficiencie they know not,) is a most sufficient man. Yee and none but he, must gouerne all the priests in England. Will ye know the reason? this Blackwell is Iesuited, (if not a close and secret Iesuite;) and consequently, he being the gouernour, Parsons may rule at his pleasure, and banish all that will not subscribe to his treasons. For not onely the priests, but the Cardi-

Apologie. Page.99.

Apologie. page.99.

See Collington, Page.126. Page,127. and note them well.

dinall

nall also; yea, the Pope himselfe must conclude and agree, to the Iesuites their designements. Who so will read the instructions, which the Arch-priest is inioyned to follow, can not possibly; but be of my opinion.

CHAP. IIII,

Of the fashoods, leasings, and vntruthes, conteyned in the Iesuiticall Apologie published to the world.

Paragraph. I.

Concerning *Boromæo* the late Cardinall of Millan.

AND as for that, which our discontented brethren do cite in diuers places of their bookes, of Cardinall Boromæo of holy memorie, that he tooke the gouernement of one of his seminaries in Millan from the fathers; we haue informed our selues of the trueth, that the fathers of their owne will, and vpon their owne earnest suite; left the said gouernment for the great labour and trouble thereof; as also some little difference in opinion, about the schollers education; which the good Cardinall would haue had somewhat more bare in their diet and apparrel, then the fathers order in their seminaries did permit. For which the holy Cardinall alledged no euill reason: saying, that seeing they were to be sent afterwards, abroad to poore benefices among countrey people, where they must faire hardly; they would refuse to goe, beeing brought vppe after the diet of other seminaries. But the fathers thought it easier for them to leaue this gouerment, then to admit this difference, and so they left it. And the good Cardinall did vse all the meanes possibly he could, both there & in Rome, to stay it in their hands. These are the expresse words of Parsons his Iesuited vassals, or rather of Parsons himselfe in the said Apologie. Apologie page. 41.

By these words, two things are cleare. The one, that the Iesuites had once the gouernment, of one of the semi-

naries in Millan, vnder the iurisdiction of the Cardinall Boromæo; the other, that the said Cardinall was a good man, and of holy memorie. Now the controuersie is this, whether the good Cardinall disliked of their gouernment, and therefore displaced them, or that the Iesuites were wearie of the place, and therefore did voluntarily leaue it. The lecularş say, that the Cardinall reiected them, the Iesuites denie it. But why would the Iesuites giue ouer that gouernment, which they had once taken vpon them? because forsooth, the good Cardinall would haue had the schollers, to bee brought vp more barely in their diet and apparrell. Thus they say, but the contrarie is the truth.

1 For first, eyther the Cardinals allowance was sufficient, or not sufficient. If it were not sufficient, then was he not so good a man, nor of so holy memorie, as the prests do affirme. If it were sufficient, then was that excessiue, and consequently vitious, which the Iesuites did require, then was their gouernment iustly disliked, then did they shew themselues to be a prude and arrogant kinde of people, that would not condescend to the Cardinall, in his most lawfull demaund.

Note this dilemma.

2 Secondly, Doctor Lewis the late bishop of Callana, a man of great credit and renowne, and who had great familiaritie with the said Cardinall, did often affirme to his friends, that the Cardinall could not endure them, nor like of their gouernment. Master Hugh Griffeth, master Morgan, and master Meredith, all prests this day liuing, can and will testifie this to be so.

See the replie to Parsons libell. Fol. 90. a. in fine.

3 Thirdly, my selfe admiring, that the Iesuites kept not that place which sometime they had in Millar, enquired diligently what should be the cause, for that I thought well of the Iesuites, at that time indeed. And one of their owne order, being then a Prefect in the English Colledge, (to say nothing of the common report of others,) confessed freely, that the Cardinall could not brooke well their fathers, but he would not in any case, shew the cause thereof. This to be true, I protest before God, and his holy Angels.

Fourthly,

Fourthly, they alledge a reason which they would haue to be the Cardinals, but both it is from themselues, and doth confute themselues. The reason is this; *viz.* because they were to be sent afterward abroad to poore benefices, where they must fare hardly. But this reason is their owne, and neuer framed by the Cardinall; and it is confuted many waies. For first, they grant, (marke their words alreadie cited) that the cardinals reason was good; and consequently, that the Iesuites were bad, and without all reason, when they refused to yeeld vnto reason. Secondly, where shall those benefices be found, and in what country; which are not sufficient to fill the priests belly? No where doubtles; for the mainteynance of Popish priests, is too great euery where. Yea, by the setled law of poperie, (would God it were so in our english ministery,) euery priest at the houre of his consecration, hath some title for his sufficient maintenance; to say nothing of the huge commodities, that doe dayly insue vpon his priestly function. And for this cause, the papists that now come into England, where they haue no titles; are created *ad titulum sanctissimi*, and so may iustly chalenge necessary maintenance of the Pope; howsoeuer he hath imprisoned the messengers, but bestowed no *viaticum* on them at all, neither great nor small. 4

See Colleton, page. 224.

Fiftly, it followeth of the Iesuites their owne procéedinge, that they are vnfit men for gouernance. For it is against all reason, to allow larger commons and more liberall diet, to those that must be sent where no certaine maintenance is to be had; and more bare and sparing diet, to such as must haue well setled liuings. And yet doth the case thus stand, by Iesuiticall procédings in the seminaries. For they grant as you see, that the Cardinals reason was good, (but it is their owne indeed,) in regard of the poore benefices, which are farre larger and better, a wiseman would thinke; then the vncertaine and accidentiall maintenance, of the Seminaries in this lande. But this happely may bee gainesaide, in respect of the euerie daye expected conquest; for other reason none can 5

be yeelded, and yet this perforce must be reiected.

Paragraph. II.
Of the Iesuite Bellarmine, now Cardinall of the sea of Rome.

To proue the Iesuite Parsons an impudent and a most notorious lyer; it is sufficient to peruse or to remember, what is already said thereof in the third chapter of this booke. for after that Parsons hath set downe the narration of the seculars, and freely granted the greater part thereof to be true; yea, the whole in effect; as there it is proued, and so needeth not here to be recounted; he forthwith like a desperate ruffian, and as one vnmindfull what he had immediately written; affirmeth with shameleſſe lippes and rayling tongue, that the whole narration is false. Which doubtles, is such a notorious vntruth; as nothing is worthy to be of credite, that shall heare after proceede from his penne.

See the Second booke in the fift chapter.

Paragraph. III.
Of the students in the English Colledge,

Parsons that arrogant Iesuite, for his owne credite if it would be; telleth vs in the apologie, in the 184. page, that vpon a certaine falling out betweene Maister Doctor Lewes then arch-deacon of Cambray, and after bishop of Cassane, and the English youthes then students in the English Colledge; the said youthes aboue 30. in number, were all dismissed thence, and yet brought againe and placed in the colledge by his good meanes. Thus doth this good fellow boast of his rare fauours towards the english students, and his deserts in this behalfe are exceeding great, if we will beleeue him. But I assure thee gentle reader, (whosoeuer thou art,) and I speake vpon mine owne knowledge, as who was at the same time one of the same number; that this is to be enrolled, among his other notorious vntruthes. For first, there was no disagreement

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at all, betwéene the late Bishop of Cassana and the students. Againe, the contention was indeed, betweene the Cardinal Morone then the protector of the English, and the students, or rather the Iesuites; who like wilie foxes did all in all couertly, and yet would séeme openly, to be most vnwilling to haue the gouerment of the colledge. Thirdly, Parsons was at that time, a man of no reckening among the Iesuits; neither did he, or could hee doe anie thing in that behalfe. The reason hereof is euident, because he confesseth in the said apologie, that the colledge was erected in the yeare 1579. And that himselfe entered into the societie, in the yeere 1574. so that he had then béene Iesuite scantly foure yeeres, whereof one must be allotted for his probation. now if any wise man wil beléeue him, that he could be of such credite with them vpon so short a tryall, he may; but my selfe know the contrarie, and so doe many moe yet liuing; *viz.* Maister Meredith, Maister Griffeth, Maister Morgan, M. Elize, and sundrie others; but none better then Maister Mush, if he list to speake the truth therein. Fourthly, there were at that time Iesuited English men, of long continuance in that societie; who should rather haue done that exploit then this good father, if it had béene but for comely orders sake; but as I said afore, the Iesuites would not be knowen to deale in the matter. Fiftly, this good fellowe (this good father I would say,) will needes bee the only man, that procured the schollers to stay; and (a thing to be laughed at,) the graue and learned father Toledo, (afterward Cardinall,) was but an instrument to helpe the said Parsons in his imployment. A shame it is for this fellow, to tell of himselfe such a shamelesse lye. The truth is this; the generall of the Iesuites was desirous indeed, to haue the gouernment of the colledge, committed to his societie; as who knew right well, that it would tend both to his credit, and to his commoditie. But for feare of the displeasure of Cardinall Morone, who tooke part with Maister Morice the welch-man, whome he had designed to be the Rector of the colledge; he neither would deale openly for the schollers, neither suffer any of the societie, to concurre with the in

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3 Apologie. p. 184. 1579. 1574.

Parsons would verie gladly haue credite, but it will not be.

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in that behalfe. yet he did that secretly, which was the vpshot, and end of all; *viz.* he commanded by a secret message, the reuerend father Toledo, a great learned man, and one of great reckening with the Pope at that time; that he would instantly beseech the Pope prostrate on his knees before his holinesse, and to make a most pitifull lamentation for the ouerthrow of England. that is forsooth, that now were reiected the finest wits; the most toward youthes; the seede of poperie; and the only hope of the English nation, who now exiled for zeale in religion, and come to be his popish vassals; must either be trained vp in papistry after the Iesuiticall manner, or els should England neuer be reclamed, world without end. this sweet narration nee sooner sounded in the Popes eares, but he commanded the scholers to be receiued into the colledge againe. Where note by the way what politicians the Iesuites bee. This Toledo was a Iesuite, then remaining in the Popes house with the Pope, and was the Popes chiefest aduiser, in all ecclesiasticall causes. He then being a Iesuite, must needs doe the designement of his generall, the maister Iesuite of all the rest. For his profession was, to obey at a beck. And for that he was present with the Pope, in his pallace Bel-vedere, he was free to deale without suspition, in this great and weightie matter. Lastly, being in high estéeme with the Pope, and speaking in a cause so plausible and profitable for his holinesse, he was most likely to preuaile in his suite. Which (I protest to the reader,) the Iesuites did more then once promise to the scholers, before it came to passe. Thus it is most apparant to euerie indifferent reader, that the goodly story which Parsons telleth for his owne vaine glory, is a lye with a witnesse. For the first credite that euer he got, was wrought by his treacheries & treasons against his natiue country, most noble England. By reason whereof, he crept into such credite with the King of Spaine, that now he is able to doe all in all, both with that King and the Pope himselfe. Wherefore my opinion is this, that the seculars are ouer matched, and that howsoeuer they bragge, that they will haue audience, or els dye for it one after an

other

other; yet are they more like many of them, if they goe to Rome, to be cast into their holy most holy inquisition. for Parsons hath now by the reason of their writings, matter enough to worke vpon; and therefore their best course is, to submitte themselues to Queene Elizabeth, and to bid the Pope faire well with all his traytorous Iesuites.

Paragraph. IIII.

Of the dealing of the Iesuite Parsons, during his aboad in England.

The seculars write, that Parsons being in England, did so exasperate the minds both of the Prince and magistrates by his doings, as then first of all by that occasion, capitall lawes were appointed against priests, and their receiuers. Parsons answeareth, that this is a calumniation, which hath diuerse euident falshoods, reproueable by the witnesse, of all that liued at that time in England, both catholikes and heretikes. But I reply, ỳ this aunsweare of Parsons containeth a lye so palpable and so notorious, as I wonder how he could vtter it, without blushing. For first, diuers of the seculars in England at that time, refuse to witnes this false narration. Secondly, many good christians, whome it pleased this good fellowe to terme heretikes, will witnes against him. Thirdly, if all must witnes with him; then doubtles none will witnes against him, which is most absurd to say or hold. Fourthly, his owne disputation will confute it selfe. For after hee hath told vs of his great paines in preaching, teaching, and writing; and namely in setting forth the reasons of refusall, of going to the protestants Churches; hee forthwith addeth these words; vpon which preaching and writing, when many chiefe men refused to goe to hereticall seruice: there was called a parliament in the end of the same yeere, and the law of twentie pound a moneth for recusancie was ordained; but no capitall law made against priests or their receiuers, vntill diuers yeeres after father Parsons was

Apologie. page.183.

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gone forth of England. This is that goodly narratiõ, which father Wiseman maketh for his honest purgation; if it may stand good either in law, or with right reason. let vs examin it, to know the truth therof. First, he granteth frely, that by
1 reason of his goodly preaching and writing, the penall sta-
Apologie tutes of 20. pound the month, was imposed for recusancie.
paige. 183. Secondly he granteth frely, ỳ by his traytorous preaching
2 and writing, many chiefe men refused to goe to heretical
3 seruice. Thirdly, he granteth frely, that he wrote against going to the protestant Churches. Fourthly, he granteth
4 likewise, that he termed the godly prayers vsed in the churches of England, heretical seruice; and consequenly, hee termed her maiestie an heretike, like an arrant traytour as he is. And yet forsooth, we must beleeue him; ỳ he did not eraspcrate he Maiestie and her magistrates, to make capital lawes against Iesuites and seminaries. who can thinke, that this fellow hath any witte? Who is so blind, as hee seth not his contradictions? Who seth not, how the deuill hath bewitched him? For what was the cause of capitall lawes, against Iesuites and seminaries? Doubtles, the deniall in English subiects, of their due allegeance to their naturall soueraigne, & the profession of ỳ same to the Pope her mortall enemie. And yet is this consequent necessarilie inferred of the premisses, which this fellow frely hath admitted. I cannot but admire the folly of the man, that doth not see it. for euery recusant is reconciled to the Pope; and must perforce take parte with the Pope against the Queene, as is already proued. And to this recusancie must be ascribed, as to the principalll cause; the enacting of all capitall lawes, and other penall mulcts whatsoeuer. I say, to this recusancie, that is, to that recusancie to which treason is annexed as an inseperable accident therof. For vntill recusancie was so linked with popish treason, that disloyaltie was thereby set a broach in euery corner, recusants did in ioy all curtesie, libertie, & freedome. Wherof this is a sufficient argument, because all the capitall and other sharpe penall statutes, did nothing at all touch the old popish recusants. Albeit we see this day, (which is to be imputed to the

Parsons hath lost his wit.

Note this point well.

the traytorous Iesuites,) that other priests together with the lay-people, are as deepely drowned in treasonable practises, as the seminarie-priests. But what? Can Parsons say nothing for him selfe? Yes forsooth; he telleth vs first, that he was gon forth of England, before capitall lawes were made against priests, or their receiuers. Alas, alas, what a poore shift is this? Nay, what a foolish man is this? Parsons committed treason vpon treason, and then ran away for feare of the halter. *Ergo* the capitall lawes ensuing, were not made to preuent his and the like future treasons. Euery child I weene, will see the absurdity of this consequution. He telleth vs secondly, that in Cãpions arraignment, (which was after Parsons his departure,) there was no one action of Parsons obiected in particular against the state, though he were known to haue borne the superiour in that million. To this I reply, that the silence of Parsons in Campions arraignment, cannot discharge Parsons of the same or like treasons. Besides, it may be, that the state was aduertised, how dastardly Parsons ran away; and that they thought that their conniuence and silence in the matter, would be an occasion of his returne, and then they would talke with the good fellow. He telleth vs thirdly, that Parsons was the chiefe in the Iesuiticall million. which assertion doubtlesse, doth vtterly confound the man. For seeing all the capitall lawes, were enacted onely and solely against the Iesuites and their fauorites; it must needes bee granted, it cannot be denied; that they were principally intended against the principall Iesuite that is to say, against Parsons who will needes be the chiefe. I therefore conclude, that the Iesuite, Parsons is a notorious lyar, and that the lye which he would bestowe vpon others, is iustly and fitly retorted against himselfe. See the fift chapter, in the second section.

1 Apologie. page. 185

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Paragraph. V.
of Haddockes life and conuerſacion.

Richard Haddocke now doctor, (as Parſons termeth him,) is charged by the ſecular prieſts, to haue bæne of no edification in England, in his life and conuerſation. But Parſons (becauſe he reſiſted the meſſengers ſent to Rome, and was readie at a becke to doe his deſignements,) deſperatly affirmeth with a brazen face, the contrary in theſe words; as for his libertie of life (as they call it,) while he was in England; it is falſe, that it was of any euill edification, and ſome of vs knew him better then theſe libellers. theſe are the words of our graue Apologians. To which I aunſwere breifely, that theſe wordes of the Prophet are truely verified of Parſons, who was the author of this Apologie indæde. There is no faithfulnes in his mouth, there inward parts are verie wickedneſſe, their throats an open ſepulchre, they flatter with their tongues. For my ſelfe knew the man, and his life right well; and I will onely ſay that in few words of him, which I thinke himſelfe will not deny. If he doe, it ſhall God willing be proued heareafter, by a multitude of honeſt witneſſes, and by ſuch particular knowne circumſtances, of times places, and parſons, as no poſſible deniall can be made thereof. for it ſhall neuer be proued God willing, that I write any vntruth of any man liuing. God is my witneſſe, that is farre from my meaning.

Apologie, page. 167.

Pſal. 5. v. 9.

See Colleton, page. 126.

See alſo the 5 & 6. chapter follow-

See the ſecond booke and third chapter, in the firſt paragraph.

But I wonder, that the earth doth not open her mouth, to ſwallow vp quicke the Author of this Apologie, for his manifolde notorious ſlaunders, impudent leaſings, and moſt execrable calumniations. And Parſons is the man, as I haue proued in the firſt chapter. The phraſe, ſtile, and methode, with many other circumſtances concurring, doe euidently conuince it to be ſoe. For to ſay, that it hath not his name, is too too vaine and friuolous. For by that reaſon, no man ſhould be the author thereof, becauſe it hath no mans name. To which I adde, that it is not the wonted

See the reply to Parſons libell, fol. 96. a.

See. Colleton. page. 126.

ted manner of Parsons, to put his name to his bookes. The secular priests haue truly vnfolded that secretie, in their publike writings. And Parsons himselfe vnawares, reporteth no lesse in effect in this Apologie. Well, what doth Parsons call euill edification? Richard Haddocke I am well assured, spent his whole time or the greater part thereof, (subtracting time for sleeping, eating, and drinking,) in hawking, hunting, carding, dicing, and licentious liuing, to say nothing of other more homely, but lesse comely qualities. Of which manner of liuing, he was sufficiently admonished, I know when, where, and by whom, and can so decipher all the particulars thereof, as himselfe shall neuer be able to denie the same. I therefore conclude, that when Parsons saith, it is falle, &c. The falshood proceedeth from his owne stinking mouth. He indeed is the libeller, though it please him to bestow that name on the seculars. But such good fellowes as Haddocke, must be maintained, to bolster out master Parsons, and his detestable treacheries. For by his plotting to set the English Crowne on the Spanish Infantaes head, he is become so familiar with the Spanish king, and the Arch-dutchesse Isabella his sister, that he is able with his word to set vp or pull downe, all disloyall kil-princes in the world. Who then dare write against him? the seculars haue entered the combat, and if they faile in the conflict, a halter will be the end. He seeketh by flatterie to make them yeeld, and to bring them to submission, but if that be once done, *actum est de illis*, they must enter into glorie, that is to say, into the holy inquisition, where there they must eyther remaine *perpetuo*, or be bondslaues to Parsons and his Iesuited familie. I might enlarge my selfe, in discoursing vpon many other vntruths, leasings, falshoods, and calumniations, published for truths in this scandalous and most disloyall Apologie. But by these falshoods already discouered, it is apparant to all the world, that no credite can be giuen to the words or writings, of the notorious traytor Robert Parsons that bloodie Iesuite.

Apologie. page. 172.

See Colleton, page. 126. See also the fift and sixt chapters following. See Colleton. page. 294.

Apologie Page. 221. & 222.

CHAP. V.

Of Parsons *his contradictions, peremptorily vttered in his lewde Apologie.*

Sect. I.

Concerning traytors like himselfe, and his confederates.

Apologie. Page. 22.

PArsons in one place of the Apologie, hath these words; for, (as the common saying is,) howsoeuer the treason be embraced, yet the traytor is hated and contemned.

Apologie. page 172.

But in another place, he hath these words, what say you of my Lord Cardinall Allen his answere, to the English iustice; his defence of the twelue martyrs, in one yeare; his epistle for allowance, of sir William Stanleyes rendring vp of Dauentry; his declaration against her Maiestie, and the present state, in the yeare 1588. when the Armado was on the seas, were these craspérating treatises, or no? and how then is father Parsons onely named by this man, as though his writings onely were the cause of all craspération? Nay, was there any man euer knowen to be particularly troubled hitherto, for any booke written by father Parsons by name? we are sure, that neyther master Mush, nor any of his, can euer proue it. These are the verie expresse words, set downe in the Iesuiticall Apologie, in the places quoted in the margent. Out of which words, the indifferent reader may obserue these important poyntes with me.

See the second booke and ninth chapter, in the sixt obseruation.

1 First, a notable contradiction in wordes of the Iesuite Parsons, who seemeth to repute himselfe the onely wiseman in the world. For in the former place he telleth vs, that howsoeuer the treason be embraced, yet the traytor is hated and contemned. But in the second place, he singeth another song, for he commendeth the notorious treason of sir William Stanley, and defendeth him therein.

2 Secondly, that all traytors which take part with the Pope and King of Spayne, are well thought of, and deemed

med right honest men. It is euident in Sir William Stanley, a man in great estæme with them.

Thirdly, that Cardinall Allen was a notorious traytor, euen by the testimonie of the Iesuits; though they will not grant so much in plaine termes. For of the said Cardinall, this Apologie affirmeth foure things, as you haue heard. First, that he wrote against English iustice, (done vpon the seminaries.) Secondly, that hee wrote in defence of the seminaries that were executed, and affirmed them to be martyrs. Thirdly, that he iustified sir William Stanleys treasons, and highly extolled him for the same. Fourthly, that he published a most traytorous booke, against her Maiestie and the State, in the yeare 1588. when the kings Armado was on the seas. Adde hereunto for the complement, that the seminaries, who euer to this houre speake most reuerently of that Cardinall, and did obey him during life at a becke; could not but be vp to the eares in deepe treasons, seeing the Cardinal himselfe was so forward, in all the bloodie treacheries.

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Note here, that the secular priests dostil commend Cardinal Allen in all things. See Colleton. p. 282.

Sect. II.

Of Parsons *his letters written to Master* Bishop.

The Iesuite Parsons wrote a letter the ninth of October, 1599. to master Bishop in Paris, for answere (as Persons pretendeth, to certaine grieuous calumniations, which master Bishop and master Charnocke had spread abroad the world, of the hard and iniurious dealing vsed to them in Rome; which were contrarie to all truth, if the good Iesuites words were of any credit. In one place of the said letter, he hath these words: Master Bishop, it beeing now diuers moneths since you departed from hence, and no one letter appearing yet from you, nor from your friend master Charnocke; it made vs maruell, considering your promise at your departure. In another place of the same letter, he hath these words; by a late letter which I receiued this weeke from you, I perceiue &c. These are the words of the Apologie. In which words, any man may easily behold a flat contradiction. For, in the former place, he

Apologie. page. 177.

he denieth the receit of any one letter; but in the latter he granteth, that he had receiued one ſtale letter. The ſecu-lars haue charged him with this contradiction, and he an-ſwereth that from May to Nouember is more then halfe a yeare, in which time no letter was come from them, con-trarie to their promiſes, vntill this preſent weeke. This is the anſwere. To which anſwere, I reply in this manner.

1 I ſay firſt, that when Parſons ſaith, it is more then halfe a yeare from May to Nouember, he is a lyar. For, from May to Nouember, are onely fiue moneths; and yet do 12. mo-neths concurre, to the complement of one yeare. Againe, if he begin his ſupputation the firſt day of May, (which is to reckon from Aprill rather then from May,) yet is it but iuſt halfe a yeare; and conſequently, Parſons affirming

2 it to be more, is ſtill a lyar.

Apologie. page. 176. Secondly, that his reckoning muſt end vpon the ninth day of October, at which time Parſons wrote his letter; and ſo perforce he is farre ſhort of his halfe yeare, and conſe-quently a lyar.

Thirdly, that when Parſons ſaith, from May to Nouem-ber is more then halfe a yeare, in which time no letter was come from them, he both contradicteth himſelfe, and is an impudent lyar. I proue it, becauſe euerie child knoweth, that betweene may and Nouember, intercedeth the mo-neth of October; and yet as Parſons confeſſeth liberally, he wrote his letter to maſter Biſhop the ninth of that moneth, and the ſame weeke receiued a ſtale letter frrm the ſame Biſhop. So then, it is true, that Parſons receiued a letter from maſter Biſhop, in the moneth of October; and conſe-quently, it is falſe, that he receiued no letter from May to nouember.

Fourthly, that the word (now) in Parſons his letter, doth connotate the time preſent: that is, the time of the date of his letter, to wit, the ninth of October; at which time as he ſaith in one place, he had receiued no letter, but as he ſaith in another place, he had that weeke receiued a ſtale letter: *Ergo*, Parſons is a ſtale lyar. This lye is con-firmed, *in perpetuam rei memoriam*, by the word (yet;)

for

for when he saith, no one letter appearing from you yet; he doth flatly contradict himselfe, when he saith, by a stale letter, which I receiued this weeke from you.

Fiftly, that when Parsons saith, the reports of the hard and iniurious dealing vsed to the messengers in Rome, is contrarie to all truth; the falshood proceedeth from his lying lips, as I haue alreadie proued. See the third chapter.

Sixtly, that master Bishop (I know the man right well,) is of better credit, then twentie Iesuited Standishes; 70. Iesuited Haddockes; 100. Iesuited Personians.

Sect. III.

Of the Secular priests, and their writings.

PArsons in the preface of his Apologie telleth vs, that these bookes must needes be presumed to haue beene published, eyther by some one or few discomposed passionate people, or by some heretike, or other enemie to dishonour them all, and to discredit their cause and nation; and so as to such he will answere, and not against his brethren whom he loueth most intirely; but in many other places, he singeth an other song. For page. 63. he affirmeth it to be probable by many euident arguments, that a long and slanderous narration, was written by the proper pen of the chiefe authors of all these broyles. Againe, page. 8. he confesseth, that two priests (whom he termeth the ambassadours of the secular priests,) came to Rome about the controuersie. Againe, page, 9. he confesseth, that in November last, 1600. diuers of the discontented made a generall appeale from the Archpriests iurisdiction. Againe, page, 24. he saith, that his brethren doe vse so fonde a calumniation against the Iesuites, as no man can but wonder thereat. Againe, page. 105. he termeth the authors of the bookes, his discontented brethren. To be briefe, in manie other places he confesseth, that master Bishoppe, master Charnocke, master Mush, master Bagshaw, master Champney, master Collington, master Watson, and others, haue written against the Iesuites, so as contradictions may Parsons loueth the priestes dearly, as appeareth by the intreatie of their messengers sent to Rome. See Apolog. pag. 155 & p. 156.

be deemed a thing verie common, with our graue and holy Iesuite Robert Parsons; who knew right well, that the declaration sent to his holinesse, was subscribed with the hands of thirtie priests, whose names I would here put downe, but that I studie to be briefe.

Sect. IIII.

Of the elegant Epithetons ascribed to the Iesuite Parsons, *by* Iohn Collington *the Secular priest, in his booke of Defence.*

IOhn Collington hath lately published a large volume in defence of the seculars, for their appeale to the Pope against tyrannizing Blackwel, which booke came lately to my hand, but doth so euidently conuince the Arch-priest and the Iesuites, specially that notorious traytor Robert Parsons, as I cannot omit to make briefe recitall of some parts therof, for the common peace of this our natiue countrey.

In the page, 30. He hath these words, whose busie head (he speaketh of Parsons,) & actions, haue beene the cause and increase of much trouble and persecution, in our Church and Realme. And who being a member of an other bodie, and professing also a mortified state, and to haue relinquished the world, seeketh neuertheless to be our great master, and to rule all, or to tyrannize rather. Againe, pag. 31. He saith, they haue most pregnant grounds to proue, that Parsons was the inditer of the Cardinals letter constitutiue, for the archpriests iurisdiction. Againe, page. 296. He affirmeth, that Parsons writeth no booke, discourse, nor scarse any letter of these stirres, wherein he doth not recount some good act of his owne. Againe, page. 297. he telleth vs, that Parsons by managing of the Colledge, hath gotten such store of money, as he spendeth fiue or sixe crownes a weeke, in postage for letters onely. Againe, page. 253. hee affirmeth boldly, that Parsons appointed the Arch-priest. Againe, page. 255. he termeth Parsons

Parsons spendeth 5 or 6. crowns a weeke in postage for letters only.

the

the Arch-deuiser, in getting the Cardinals hand, subscription, and seale. Againe, page. 206. hee chargeth Parsons with many vntruthes, and to haue as little synceritie in his actions, as truth in his writings. Againe, page. 256. he hath these words, it would make to the praise of father Parsons, if religion were lesse worldlified in him; and state matter, and the designing of kingdomes had not so great a part in his studies. Againe, page. 170. he hath these words, we assure our selues father Parsons, that your restlesse spirit and pen, your enterprising and busie actions, haue turned heretofore our Catholike professants to infinit preiudice, for to no knowne cause, can we impute so much the making of the seuere lawes of our countrey, as to your edging attempts, and vocations. Againe, page. 240. hee telleth vs plainely, that Parsons hath profered and reprofered the Crowne of England to seuerall princes, now to one, now to another, as opportunities best serued, to entertaine the personage with the hope thereof. And to omit many testimonies, because I would not be tedious, I will heere recount one for all, which master Colleton setteth downe in these words. Neyther is father Parsons holden onely of our magistrate for a statist, or marchandizer of the Crowne & Diademe, though this were enough to estrange vs from hauing any partaking in ought with him, but his trauels and negotiations this way are become so notoriously knowne, that euen Pasquine in Rome (as intelligence is sent vs,) speaketh in this manner of him, if there be any man, that will buy the Kingdome of England; let him repayre to a marchant in a blacke square cappe in the Citie, and hee shall haue a verie good penny-worth thereof. Thus writeth Colleton of Parsons, who both are deuoted to the Pope alike.

Loe Parsons studideth deepe diuinitie.

Parsons the cause of sharp lawes

See & note page. 297.

Loe, the Crowne of England is set on sale.

Sect. V.

Of Parsons *his birth, and expulsion out of Balioll Colledge in Oxford.*

THat Robert Parsons the Iesuite, and marchandizer of the Crowne of England, (as in the former Section,) is a bastard, and a man of bad demeanour, the fift chapter of the second booke sheweth copiously. But because Parsons in his Apologie, laboureth to purge himselfe thereof; I haue thought it good, to speake a little to that effect in this place. Watson the secular priest hath these words; we may not imagine, that father Parsons was ignorant of his owne base estate, as being a sacrilegious bastard in the worst sense, *scil. à spurius*, begotten by the parson of the parish where he was borne, vpon the bodie of a verie base queane. This then being so, and he not so senseless as to thinke, but that he will find the Canon law more strict in dispensation with him for his irregularitie, then the ciuill or common law, will be for dispensation to inherit: there is no question to be made of it, but that some close statute and prouiso was closely made, and couertly foysted into the high counsel of reformation, for enabling some bastards in the spitefullest sense, to be capable of any honour or dignitie, eyther in the Church or commonwealth. And true it is, that this good father Parsons (*alias* Cowbucke,) *filius populi & filius peccati*, or the very fiend himselfe, might be chosen to a kingdome by his doctrine, if any people would be so madde, as to chuse him for their king. Thus doth our Quodlibetist write. The same Watson in an other place, writeth of the same Parsons in this manner: O monster of mankind, fitter for hell, then middle earth. If thy profession will not draw thee, to consideration of the premisses; yet shew some signes of charitie in sparkes of grace, if it were but onely in pollicie, to moue thee to forbeare thy barbarous crueltie; because therby thou giuest occasion for diuers, to think thou art not a mere man, but some fairies brat, or begotten by an *Incubus* or airish spirit, vpon the bodie of a base woman, thus

Quodl.4. art. 2. page.109.

Quodl.8. art. 5. page.238.

thus doth prieſt Watſon write, you haue his owne words. Againe in an other place, he hath theſe words, diuers of father Parſons bookes, letters, and treatiſes, we haue and doe from our verie hearts vtterly condemne them, as containing many ſeditious and traytorous points, and being very full of ſlaunderous ſpeaches and impudent calumniations. Andreas Philopater being the fruites of father Parſons, and father Creſwell, we hold to be fraught till it almoſt burſt againe, (as ſome of my brethren els where haue noted,) with all Jeſuiticall pride and poyſon. and as touching the exhortation printed 1588. It is ſo deteſtable a treatiſe, as all poſteritie cannot chooſe, but condemne father Parſons for a moſt ſcurrilous traytor. if he had bẽ brought vp amongſt all the ruffians and curtizans in chriſtendome, he could not haue learned to haue writ more vilely, prophainely, and heathenishly. Moreouer, the ſaid father Parſons and his fellow father Creſwell, doe glorie in the ſaid booke, that they haue cauſed not onely it, but alſo Maiſter Saunders treatiſe de ſchiſmate, to be tranſlated into the ſpaniſh tongue, and doe reioyce, that thereby the Spaniards are brought already into a greater deteſtation of her Maieſtie, her gouernment, and proceedings, then they had before. Thus writeth Maiſter Watſon; and in an other place he telleth vs plainely, that he was a lewde boy in his youth, that during his abode at Oxford, his conuerſation was ſeditious, wanton, and factious, and that for his libelling and other miſdemeanour, he was thruſt out of Balyoll colledge. Againe in an other place, he hath theſe words, I meane the great Emperour illegitimate, irregular, abſtract quinteſſence of all coynes, coggeries, and forgeries, Parſons the baſtarde of Stockgerſey beyond Coſinage in Somerſetſhire.

Quodli. 7. art. 10. page 184.

Quodl. 7. art. 10. page, 217.

This is that famous conqueror, who hath bathed all England by his ſeditious libels in prieſts bloud. This is that worthy ercellent, that lies, diſſembles, and equiuocates, at euerie word. This is that learned counſeller, that muſt rule, ruffe, and range, through euery ſtate. This is that ſame Parſons, whome Pope, Prince, and peere, with

Quodl. 8. art. 5. page. 236.

all true English hearts, haue cause to hate. This is he, of whome Maister Blackewell (now his darling) said; that his turbulent head and lewd life, would be a discredite to the catholike cause. and in few, the generall conceite of all, that haue throughly conuersed with him, is this; that he is of a furious, passionate, hote, cholericke, exorbitant working humour, busie headed, and full of ambition, enuy, pride, rancour, malice, and reueng. Cursed bee the houre, wherein he had the name of a Priest, nay of an irreligious parson, nay of a temporall lay-man Iesuite, nay of a catholike, nay of a christian, nay of a humane creature; but of a beast, or a deuill; a violater of all lawes; a contemner of all authoritie; a staine of humanitie; and impostume of all corruption; a corrupter of all honestie and a monopole of all mischiefe. These are the words of William Watson, the popish secular priest. quodl. 8. art. 5. page. 236. See the fift chapter of the second booke, in the first, second, and third sections.

Loe, Parsons is purtrayed in his best beseeming colours

By these sections, especiallie the fourth and fift, every man may easily see, that the Iesuite Parsons is not onely a common impudent lyar, but also a most bloodie and scurrilous traytor, the monopole of all mischiefe, and the wickedst man vpon the face of the earth. The reports recounted of this Iesuite, cannot but seeme strange, if not incredible, to all that shall pervse the same. I know it is sinne to lie on the deuill; and therefore I will not affirme any lye of this Iesuite, nor of any other man. That which I haue written of him, is most true and sincere, in such sort as I haue put it downe. I name my authors, and their words, the tale, and the tale-teller; the assertions, and the places where they are to bee reade. I graunt willingly, and will it not denie, that I haue set downe in this discourse, many sharpe obseruations, annotations, corrolaries, & illations, but all are deduced by necessary and euident consequutiõs, out of those premises and antecedent propositions; which the secular priests and Iesuites haue published in printed bookes, to ỹ view of the whole worlde. In regard whereof; neither my selfe, nor any others guided by the prescript

Of the vntruthes vttered by Parsons, see Colletõ page. 126.

script of right reason, can but giue credit to the same. For
first, the authors thereof are many, and the same of iudge- 1
ment and learning. and yet doe they charg the Iesuits with
murdering of Kings. Secondly, they professe euen to death, 2
the selfe same religion with the Iesuites. Thirdly, they all 3
yeeld themselues in all thinges, to the censure of the pope;
at whose tribunall the Iesuite must needes preuaile, if his 4
case and cause bee good. Fourthly, they are subiect to such
satisfaction, if their accusations should be false; as publi-
que pennance must needes be inioyned them, and that wor-
thily; so as they shall neuer be permitted to erequute priest- 5
ly function, while there liues shall endure. Fiftly, they
know, that if such haynous accusations, powred out against
their fellow-priests, especially against their religious fa-
thers, were false and vttred of malice; they should thereby
heape Gods heauy wrath, and vengeance vpon themselues. 6
Sirtly, they cannot be ignorant, that all the world would
hate and detest them to their liues end, if such their reports
of killing of princes and the like, should be proued false and
slaunderous. So then, the reports made of the Iesuite Par-
sons supposed to be true, and constantly admitted for such; it
followeth of necessitie, ỹ his owne bare deniall in his owne
cause, of his bastardie, expulsion, and whatsoeuer els; nei-
ther is, nor can be demed a sufficient purgation, to any in-
differently conceited man. Read the next chapter through-
out, and note it well, with the obseruations thereof.

CHAP. VI.

of the Iesuites heere in England, and of their demeanour.

Paragraph. I.

Of the Iesuite Garnet.

THe Iesuite Garnet the prouinciall for England, hath
vsed the libertie of his tongue against the secular
priests. of this Garnet, thus writeth Iohn Collington. Fa-
ther Garnet the superiour of the Iesuites, affirmed that we
ministred

ministred and receiued sacraments in deadly sinne; that we gaue poyson in liew of medicine; that we were such by the opinion of all the learned, as his brother Lister had censured vs to be; that our criminous, sinfull, irregular, and excommunicate state, was so plaine and notorious, as none vnder sinne could forward, or assist vs in the exercise of our funcions. Thus writeth Maister Colleton, out of the Iesuite Garnets letter the tenth of Nouember. Againe in an other place, the same Iesuite hath these words; ye haue in the iudgement of all the learned, incurred the most shamefull note of scisme. You haue so intangled them whom you haue brought to Christ, or whose pastor and father you haue bene; as if they shall receiue sacraments of you; if they shall induce you to say Masse, or shall assist you in celebrating; they seeme to partake with you in the crime of exercising your function vnworthily, and in liew of medicine, carry a way poyson. Thus writeth Colleton out of Garnets letter, dated in March, 1599.

Colleton, page. 179.

Collingtō. page. 194. page. 281.

Paragraph. II.
Of the Iesuite Lister

LIster the sawcie and malepeart Iesuite, in a foolish and very malicious treatise hath these words, ye are rebels, ye are schismatikes, ye are fallē from the Church and spouse of Christ. Yea haue troden vnder foote, the obedience you owe to the Pope. Ye haue offended against all humane faith and authoritie, by reiecting a morall certaintie in a morall matter. Ye haue runne headlong into excommunication, and irregularity, ye haue lost the faculties, by which you shold haue gained soules to christ, ye haue raised vp; such great scandall in the minds of all the godly; that as infamous parsons, you are tenesed in euery mans mouth. Ye are no better then sooth sayers, and Idolaters; and in regarde ye haue not obeyed the Church, speaking to you by the highest Bishoppe, you are as Ethinkes and Publicans. Thus writeth Colleton of Lister the Iesuite.

Colleton. pag. 163.

Paragraph.

Paragraph. III.
Of the Iesuite Iones.

Father Iones the Iesuite gaue forth, and our superiour laid the position was true, that whosoeuer maintayned vs not to bee the abandoned creatures, which father Lister iudged vs to be; incurred *ipso facto* for there defending of vs, the censures of the holy Church. thus writeth Maister Collington, of our reuerent father Iesuite Iones. Againe, in an other place the same Colleton telleth vs; that the same Iesuite Iones affirmed peremptorily, that whosoeuer should stifly mainteyne, that their refusall to the subordination appointed before the arriuall of his holinesse breeue, did not make them schismatikes. incurred by such his patronage of the secular priests, the censure of holy Church. Thus much of this Iesuite. I will here surcease to speake of the Iesuite Holtbie, and the rest of that crew, and vse a conuenient, (if not necessarie,) conuersion, to our archpriest of the new religion: because by very pregnant presumptions, he seemeth to be a couert and close Iesuite, or at the least so Iesuited, as he dareth to doe nothing but after their command.

Collingtō, page. 180.

Collingtō. pag. 172.

Paragraph. IIII:
Of Blackewell the Iesuited Arch-priest.

That all men may know, what a man this new-hatched Arch-priest is, the golden epithyte which the seculars haue bestowed on him, shall heere be set downe for a preamble to the rest. Now all catholikes, say the priests, must depend vpon the arch-priest, and the arch-priest vpon Garnet, and Garnet vpon Parsons, and Parsons vpon the diuell, the author of all rebellions, conspiracies, treasons, murthers, disobediente, heresies, and all such other diabolicall and bloudie designments, as this wicked Iesuite hath hitherto deuised. This is the doctrine deliuered by the secular priests. discouery, page. 70. quodl. 5. art. 8. page. 151.

Marke wel, all Iesuites & Iesuited persons, do depend vp. on the diuell.

The next thing to be considered, is this; that this arch-priest was appointed, by the procurement of Robert Parsons the

Iesuite, of whose honest demeanour you haue heard sufficient y. This to be so is proued already, if all thinges bewell marked; but Maister Collington maketh better proofes thereof. father Parsons saith he, in the eight chapter of the Apologie, cunningly fashioneth a narration lacking for foure of the first leaues, but with addition of moe vntruths, then he vsed full points in the tale. Hence suddenly arose an vrgent, or as it were, a fatall necessitie in father Parsons conceit; of making a superiour in England, ouer the secular priests. if witnes be demanded at our hands, we will (saith Collington,) name no other, but father Garnet and father Parsons themselues, hauing their owne words for testimonie. for when father Garnet asked Maister Iohn Bennet, for his name (to *olim dicebamur*) that is, to a pretensed letter of thankesgiuing to his holinesse, for institution of the authoritie, and found him vnwilling to giue his name; he told him, that the subordination was the fact and prosecution of father Parsons his old friend, and therefore stood assured, he wold not denie the graunt of putting to his hand. Likewise father Parsons in his speeches with M Charnocke at Rome, among other thinges frely acknowledged; that hearing how we went about in England to make a superiour among our selues, he thought it wisedome to preuent the effecting of such our indeuours, by chosing and promoting one to the roome, whom they knew to be their frind, and would comply with them. Thus writeth Colleton, with many moe wordes to the same effect.

Parsons is a great lyar, well worthey of the wetstone.

Behold deceitfull dealing.

Colleton, page. 126. page. 127.

I The third thinge to bee pondered, is the notorious bad dealing of the arch-priest our Iesuited Blackewell. First then, he said he had receiued a resolution from the mother city, that the refusers of his authoritie were schismatikes, and therevpon denied absolution to such as made no conscience thereof. And yet by his owne affirmance, hee receiue that resolution either from father Warford, or father Tichburne two English Iesuites at Rome. And yet Blackwell did so propose & grace the said resolution; as many then did, and as yet some doe beleeue, that it came as a definitiue sentence from the Pope. Colleton, page. 199.

Secondly

Secondly, Blackewell in his letter to M.I.M. bearing date the 22. of Februarie, 1600. writeth thus; I determined, that hereafter whoſoeuer had faculties of me, he ſhould firſt be content to recall his peeuiſh opinion; terming the opinion peeuiſh, that doth not hold vs for ſchiſmatikes. Furthermore, your reuerence affirmed the aſſertion of father Iones a prieſt of the ſocietie to bee true, auowing all thoſe to incurre preſently the cenſure of holy Church, who ſhould ſtiffely defēd, that we were no ſchiſmatikes. Which poſition you againe ratified, in your letters the 14. of March 1600. thus writeth Colleton pag. 195. 2

Thirdly, Blackewell ſent forth a moſt arrogant, abſurd, and diabolicall decrée, againſt both the clergie and the laity, in theſe words; I George Blackewell arch-prieſt in England, in vertue of holy obedience, and vnder paine of ſuſpenſion from your office, and loſſe of all faculties in the dæds it ſelfe to be incurred, doe prohibite al prieſts to divulge any booke, ſet out within theſe two yéres, or heareafter to be ſet out, by which the lawfull ſtate may be diſturbed, or the fame of any clergie catholike perſon of our engliſh nation may be hurt by name; and the ſame commādement is giuen to the laity, vnder paine of being interdicted, the 17. of January, 1599 thus reporteth Iohn Colleton, pag. 197. 3

Fourthly, when the famous vniuerſity of Paris, after full & mature conſideration had of the matter, did deliuer their cenſure on the behalfe of the ſeculars, affirming thē neither to be ſciſmatikes, nor to haue committed any ſinne at all, in that fact of not obeying the new arch-prieſt in it ſelfe cōſidered; then our M. arch-prieſt of the new religion, thundred out an execrable curſe, (as it were frō the M. diuell of hell,) commanding ſtrictly in vertue of obedience, & vnder paine of ſuſpencion from diuine offices, and loſſe of faculties in the fact it ſelfe to be incurred, all eccleſiaſticall perſons, and alſo al lay catholikes vnder paine of being interdicted, ſemblable in the fact it ſelfe to be incurred, that neither directly nor indirectly, they maintaine or defende in word or in writing, the cenſure of the vniuerſitie of Paris; whether it be truely giuen or forged, whether vpon true information or otherwiſe, as being preiudicial to the dignitie of the ſea apoſtolike, 4

Colleton, page.147. ſtolike, and his holineſſe breue. Thus writeth Maiſter Collington, of the arch-prieſts decrée publiſhed the 29. of May. 1600.

But of theſe ſections and Paragraphes of the fift and ſixt chapters, I note firſt, that the Ieſuites are moſt impudent
1 lyars. Secondly, that they are moſt arrant traytors. Third-
2 ly, that they are moſt cruell tyrants. Fourthly, that they are
3 moſt ſeditious libellers. Fiftly, that they are moſt inſolent,
4 arrogant & lawcy companions. Sixtly, that they endeuour
5 by flatterie, falſhood, bribes, and tyranny; to raigne and
6 rule as Lords independent, ouer this Realme of England.
Seuenthly, that they reſpect neither right nor wronge; nei-
7 ther truth nor falſitie; neither iuſtice nor iniuſtice; neither the iudgement of many nor of few, neither of vniuerſities nor of countries, neither falſe nor true informatiõs; in their manner of proceéding. Eightly, that their owne wills, ter-
8 rene reſpects, & ſenſuall appetites, are ỳ ſole & only rule by which they meaſure all their actions. that they haue made religion by their new dealing, but an art of ſuch as liue by their wits, and a very hotch potch of *omnium githerum*, as the ſecular prieſts are bold to write of them. And conſequẽtly, that fooliſh and ſenſeleſſe may they be thought, who re-
Quodli. 2. art. 8 page. 43. ferre thẽſelues, their ſoules, their bodies, and all they haue, to be managed by ſuch bad fellowes, & lewd companions.

CHAP. VII.

Of the diſloyall dealing of the ſeculars, in ſtate-affaires.

I haue deliuered my opiniõ cõcerning the ſeculars, in this behalfe, where I ſhewed by their owne frée cõfeſſions, ỳ they were ſometime, (howſoeuer they be now,) as déepely drowned in bloody treaſonable practiſes & deſignments as are their brethren by hoptih profeſſion, the lordly & inſolent
Apologie. page. 212. diſloyall Ieſuites. I therefore meane here to ſet downe no other thing, but that only which the Ieſuite Parſons in his apology, ſendeth vnto thẽ in way of ſalutation. if he meane (ſaith Parſons ſpeaking of M. Bluet,) any other cauſes of offence as practiſing againſt the ſtate or the like, then is it calumnious to them both.

First

First, to all the Iesuites in England, who are no lesse innocent vpon our consciences in this point, thē other priests, and secondly, to the order of secular priests themselues, especially the better sort adhering to their superiour (Blackewell the Arch-priest,) who are as innocent also in this behalfe, as this mans (most part.) For whiles all other both priests & Iesuits, haue beene quiet & silent in statematters, these men haue bene busie, as farre as their power or credit wil reach, or as any prince would hearken to them, or deale with them. And this appeareth, for that they haue sent of their owne men euen to Scotland, to deale with that prince in matters of succession, and haue tempered also with the king of France, by others of their consorts to like effect, as the Lords themselues of her maiesties councell cannot but know, and at their going ouer into France, we doubt not, (and so we heare it alreadie by some of their counsell,) but they meane to offer themselues wholy to that kings disposition, for the next succession of our Crowne, thereby to gaine his grace & fauour. And yet they vant euery where, that they and theirs are innocent in these affaires, & onely Iesuites and their friends doe deale therein, and so master Bluet told the Queene, and counsell.

They sent Watson with others.

Lge, the seculars are traitors like the Iesuites.

Out of these words I note first, that the secular priestes are heere charged with disloyall dealing, against their naturall soueraigne, by plotting not onely with the king of Scotland, but also with the king of France. 1

I note secondly, that the seculars are as guiltie of traytorous practises and treasonable complots, as the hautie nocent Iesuites. 2

I note thirdly, that the Iesuite Parsons doth heere vnawares, confesse himselfe and his brethren to be traitors. For he doth not simplie and absolutely affirme them to be innocent, (marke well my words,) but respectiuely and relatiuely, to be noleſſe innocēt then other priests, that is to say, to be nocent & guilty in very deed. For towards the end of his narration, he chargeth them with double treason, aswell by plotting in Scotland, as in the Realme of France. And in the marginall note, he saith Watson was sent with some others. 3

When theues begin to reckon, then true men shall come to their owne.

I therefore conclude this discourse, that seeing on the one side, the Iesuites are impudent lyars, notorious cousiners, and arrant traytors, euen by the testimonie of the seculars, and seeing on the other side, that the secular priests are bad fellowes, no better then southsayers and idolaters, and that by the verdict of the Iesuites, and seeing withall, that both the secular priests and the Iesuites, professe one and the same religion, and are all deuoted to the pope alike, all men and women, noble and ignoble, learned and vnlearned, rich and poore, young and olde, after mature deliberation had of these matters and this whole discourse, must perforce and of meere necessitie, loath, detest, and abhorre, both them, their Pope, & their popish faction. From which and all treasonable practises, good Lord deliuer vs. Amen.

A profitable and compendious appendice, for the better confirmation of the Reader.

WHosoeuer can and will seriously perule, the printed volumes of many famous writers, of great account, and high estéeme euen in the Church of Rome, cannot but behold as in a glasse of Christall, that the late Romish religion, commonly called of the people, the olde religion, is but a newly coyned religion, and by piece-meale crept into the Church. I say (the late Romish religion,) because the ancient Roman religion was in déed sincere, and agréeable to the holy scripture, but the late Romish religion, is quite contrary to the same. This I proue by two means: first, by late practicall experience, for that the institution or papall Bull, by which an Arch-priest is designed the gouernour ouer the Cleargie and laitie ouer all England, is a thing neuer hard of before in ỹ Church of God, as the priests themselues do willingly & truly grant. this is confirmed by the late order of the Capuchenes, who affirme thẽselues to be nothing else, but only reformed Franciscans, as the secular priests doe know, and can it not denie. For as the Franc ans did by little and little, neglect and abolish the ancient rules of their order, and brought into their societie, nouelties and new deuises in stead therof, and therefore were reformed by the Capuchenes, and called home again to their olde

See the 4. chapter towards the end.

Let this be well marked.

old setled rules, euen so the late bishops of Rome, haue neglected, and swarued from the ancient doctrine of the primitiue Church, and brought into the Church nouelties & new deuises of their owne inuention in stead thereof, and therfore godly and zealous princes endeuour to reforme the Church, and to abolish such superstitious nouelties, after the examples of Iosaphat, Ezechias, and other godly kings of Iuda. Wherof I haue discoursed more at large in my booke intituled the golden ballance. Secondly, by the flat testimonies of best approued popish writers. The great learned popish scholeman & Spanish fryer Victoria, writeth in this maner, *paulatim ad hanc &c.* By little & little we are brought to these inordinate dispensations, & to this so miserable state where we are neither able to endure our owne griefs, nor remedie assigned for the same. And therefore must we perforce inuent some other way, for conseruation of the lawes. Giue me Clements, Lines, Siluesters, and I will commit all things to their charge. But to speake nothing grieuously against these latter Popes, they are doubtles inferiour to Popes of old time, by many degrees.

2.Reg.18. 2.Par.19. 2.Reg.23. 2.34.

2

Victor de potest. Papæ. & concil. relect. 4. pag.139.

Loe heere gentle reader, the Popes owne renowned doctor and professed frier, telleth vs plainly, that the bishops of Rome in his time, were not like the bishops of former ages, but did degenerate, from the ancient doctrine and discipline of the Church. He telleth vs in like manner, that this deflection from the truth, was not done all at once, but was brought by little and little into the Church. Thus you see or may see, that the doctrine I teach, is the selfesame, which I receiued from the best learned papists. The Popes famous Canonist *Couarruias*, writeth to the same effect in these words, *nec me latet, &c.* neither am I ignorant, that S. *Thomas* affirmeth after great deliberation, that the bishop of Rome cannot with his dispensation, take away from monks their solemne vow of chastitie. This notwithstanding, we must defend the first opinion, least those things which are practised euery where, be turned vp side downe. Thus writeth *Couarruias*, out of whose doctrine, many godly & profitable lessons may be learned. First, that the papists cannot agree about the Popes authority. Secondly, that great learned papists, among whom *Thomas Aquinas* is one,

Couarr. lo.1.cap.10 par.11. in med.

1

2

(whose

(whose doctrine sundry Popes haue confirmed to be sound,) do
3 denie the Popes authoritie in the premisses. Thirdly, that the
contrarie opinió must be defended, for the honesty & safegard
4 of the Popes pretensed soueraignetie. Fourthly, that most mise-
rable is the Popes religion, which stand in need of such poore
and beggerly shifts, for the vpholding & maintenance therof.
5 Fiftly, that the papists haue no cause to exclaime against the
mariage of priests, seeing the Pope dispenseth with his owne
6 munks to marry at their pleasure. Sixtly, that the doctrine of
Aquinas which the Pope himselfe hath approued, doth vtterly
ruinate and batter to the ground, the lately inuested religion
of the Church of Rome. Now, for the better satisfaction of the
ignorant, I will heere briefely recount the originall, of the
chiefest points and articles in the late Romish religion.

1 First, the Church-seruice was made in the vulgar tongue eue-
2 ry where, in the old, ancient, and primitiue Church. Secondly,
popish primacie began, in the yeare, 607. and that by the ty-
rannie of the Emperour *Phocas*, at the earnest suit of *Boniface*
3 then bishop of Rome, & third of that name. Thirdly, the Popes
4 pardons were neuer heard of, vntill the yeare, 1300. Fourthly,
the mariage of priests was not prohibited, till the yeare, 385. at
which time *Siricius* then bishop of Rome, made a wicked law
5 in that behalfe. Fifthly, popish purgatory tooke not root in the
6 Romish Church, till the yeare, 250. Sixtly, popish pilgrimage
began in the yeare, 420. Seuẽthly, the merit of works *de condigno*,
7 was disputable about the yeare, 1081. Eightly, the popish in-
8 uocation of Saints & adoration, was not known or heard of, til
9 the yeare, 350. Ninthly, the communion vnder both kinds was
10 neuer thought vnlawful, till the yere, 1414. Tenthly, the Popes
11 Buls were not authenticall, till the yeare, 772. Eleuenthly, auri-
cular confessió was not established, till the yeare 1215. Twelft-
22 ly, generall conncels were euer summoned by the Emperours.
13 Thirteenthly, the popish Englísh Archpriest began his new re-
ligion, in the yeare 1006. and that by the tyranny & treasons
of the Iesuites. All these important points, are soundly proued
in my booke of Suruey, whither I referre the gentle reader, for
better satisfaction in that behalfe. God grant, that these my
painfull studies may tend to his glory, and the common good
of his Church.

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